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For the Watchman and Reflector.

LETTER FROM ENGLAND.

Exeter, England, Jan. 20, 1854.

MESSRS. EDITORS.—The present is the severest winter weather that has for many years visited this country. A few days since the streets of London were rendered not only next to impassable, but on the various railways which radiate from it, there has been great difficulty in carrying on the immense traffic to and from the metropolis. In many cases the trains have been completely imbedded in snow, and the lines altogether stopped. This has happened on the London and Northwestern, the Great Western, the Eastern counties, &c., and on the others, the trains have been hours beyond their time. Amongst the serious consequences of the frost, London was threatened with the cutting off of its gas, arising from the want of coals, the supply in the river being sealed up by the frost and ice. The true winter weather appears to have been universal not only in England, but also in Scotland and Ireland.

This severe season, throwing many persons out of employment, has aggravated the previous sufferings of the poor, from the high price of provisions, and in this city, and some other towns in Devonshire, there have been some bread riots, directed against the farmers and bakers which were however speedily quelled. We hope it will not be long before an ample supply is sent to this country from the United States.

By the latest news from Constantinople, we learn that the combined fleets of England and France have entered the waters of the Euxine. Every succeeding development of the tactics of Russia, serves only further to show its atrocity, and to multiply the friends of Turkey. The question, we anticipate, will be brought to a speedy issue, so far as the question of peace or war is concerned.

The present state and prospects of China, are now exciting much attention in England, as well as in the United States. The London Missionary Society are adopting energetic measures for the purpose of adding at least ten new laborers to the number of its missionaries. Many of your readers will be pleased to know that the learned Dr. Bowring, of this city, whose elegant and faithful poetic translations have obtained for him a distinguished reputation, has just been appointed Governor of Hong Kong, and Chief Superintendent of British Trade in China. It is gratifying to see one of those literary men, who fought the hard battle of liberal opinion in the day when its champions were few, receiving appropriate honors and rewards. This is taking a step in the right direction; official appointments of this nature, in England, being generally confined to the aristocracy.

An important State document, drawn up under the authority of the Registrar-General, containing the Census Returns on Religious Worship, has just been published. From this valuable Report on the religious statistics of the country, it is evident that the Church of England, though legally the *national* church, is not so in reality. Returns have been obtained from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to other religious denominations. The accommodation provided by the leading denominations for the spiritual wants of the people is as follows:

	Churches.	*Sittings.*
Church of England,	14,077	4,922,412
Wesleyan (all sections,)	8,852	2,052,744
Baptists (all sections)	2,455	1,466,663
Independents,	2,080	1,002,507
Catholics,	570	164,664

Out of 34,967 places of worship, with accommodation for 10,252,563 people, the Nonconformists of all classes have 20,890 chapels, capable of holding 5,034,648 persons. And of their sittings they make greater use than the Church of England; for whilst it, on Census Sunday, only used 33 per cent. of its accommodation, the Wesleyans occupied forty-five per cent. of theirs, the Independents thirty-eight per cent., and the Baptists thirty seven per cent. There are in England and Wales 35 different religious communities or sects, which have assumed a formal organization.

Religious society in England is divided into two moieties, very nearly equal to each other. Yet to one of these bodies is given national property to the amount of fifty millions of dollars a year, powers of taxation, parliamentary honors and political precedence; whilst the other is treated with discouragement, and often subjected to official sneers. It is pleasing, however, to mark the progress of civil and religious freedom since the Revolution of 1688. The Conventicle Act, which made it penal to attend a Nonconformist meeting of more than five persons, was repeated in 1689; the Corporation Act, which disqualified for officers in corporations all who should decline to take the sacrament according to the rites of the Established Church, and to swear that it is in no case lawful to take arms against the King, was repealed in 1828; and the Act by which Dissenters were prohibited from keeping schools, was modified in 1789, by allowing them to teach upon taking the usual oaths, and subscribing the usual declaration. No Dissenter, at present, can hold the mastership of a college or other endowed school, unless endowed since 1688, for the immediate benefit of Protestant Dissenters. Other disabilities, also, are still imposed on the Nonconformists, among which are the following: All meetings for religious worship of more than twenty persons besides the family, if held in a building not certified to the Registrar-General, are subject to a penalty of twenty pounds. Every person appointed to any office, for which it was necessary under the Test Act to receive the sacrament according to the custom of the Church of England, is to make a declaration, "upon the true faith of a Christian," that he will never exercise any power, authority or influence obtained by virtue of such office, to injure or disturb the English Church or its bishops and clergy.

In the diocese of Exeter, where Puseyism is in the ascendant, the Census Report contains an important fact showing that on the evening of the 30th of March, 1851, while 345,000 persons were at public worship, that only 80,000 of these worshipped within the Establishment, and 265,000 among the Nonconformists. There, therefore, the people, reject the national church by a majority of more than three to one.

Since the death of the Rev. Dr. Cox, we have to record the loss of several eminent men among the Nonconformist body. The Rev. William Jay, the patriarch of English preachers, was in the 85th year of his age. He was for more than sixty years the minister of Argyle Chapel, Bath, and was known throughout the kingdom as a powerful preacher and an able and successful author. Mr. Jay has for many years, had in preparation an account of his own life and times, and those portions which were read by this venerable man a few years since to the writer, we believe the autobiography of Mr. Jay will be peculiarly interesting.

The Rev. W. B. Collyer, D. D., departed this life the last week, in the 73d year of his age. He has been pastor of Hanover Chapel, Peckham, for more than half a century. The father of Queen Victoria conceived a strong attachment, and was a frequent hearer; as well as others of the nobility, of this popular preacher. Had he been disposed to relinquish his Nonconformity, probably Dr. Collyer might have aspired to a bishopric. Scotland has also lost two of its luminaries, the Rev. Dr. Wardlaw, the distinguished ornament of Scottish Nonconformity, and the Rev. Dr. Gordon, of the Free Church, one of the most able writers and preachers of that body. Letters recently from Athens, speak of the death of M. Jones, of late years Metropolitan Bishop of Corinth, and well known in history as Minister of Public Instruction during the War of Independence.

In literary intelligence the following may be grouped together as deserving notice. A valuable discovery for the history of the Reformed churches of France, has lately been made by M. Eugene Flagg, of Paris, in the library of Geneva. It is a manuscript history of French Protestants, composed about a century since, by Pastor Antoine Court, whose faith and zeal greatly contributed to sustain Protestantism, during the reign of Louis the Fifteenth. The last number of the *Astronomische' Nachrahten* contains a letter announcing the discovery at Gottingen, by Herr Kolinkenfues, of a telescopic comet in the constellation Perseus. The Prussian Government has purchased for 35,000 thalers, (about $26 300,) the celebrated collection of fossils and minerals, and the library left by the late Louis de Buch. These collections are to enrich the Berlin Museum of Natural History; to which are to be added such of the books as relate to the natural sciences. The rest of the books are to pass to the Royal Library of Berlin. The three judges of the Burnett Treatises elected are Professor Powell, Professor Henry Rogers, author of the "Eclipse of Faith," and Mr. Isaac Taylor, author of the "History of Enthusiasm," &c. Professor Sedgwick and Dr. Whewall declined the nomination of the trustees, but the gentlemen ultimately chosen are competent referees in such a literary competition. Many of your readers may not be aware that the Burnett legacy consists of two premiums, of about $12,000, which are offered for the best treatises on the following subject:

"The evidence that there is a Being, all-powerful, wise and good, by whom every thing exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity," &c. Three-fourths of the sum are to be paid to the author of that treatise which shall be found by the judges to possess the most merit; and the remaining fourth to the author whose treatise is next in merit. On occasion of the former competition in 1814, the first premium was adjudged to Principal Brown, of Aberdeen, and the second to the present Archbishop of Canterbury. The treatises were all to be sent in by the first of this month, and the judges are now examining their comparative merits.

I remain, yours, very truly, R. E.

Translated for the Watchman and Reflector.

ESSAYS ON THE PENTATEUCH.

FROM THE FRENCH OF J. E. GRANDPIERRE, D. D.

THE CREATION.

THE book of divine revelation opens with a grand description of the origin of the universe. The language is such as becomes a writer whose pen was directed by the Spirit of God; it is simple and majestic like its author. No doubt the Creator of nature, when contemplating his works, finds them to correspond in all respects with the plan which he had conceived in his eternal wisdom; and in this light he looks upon them and declares them good; but in speaking of them he expresses no astonishment, from the consciousness that he is higher and greater than they; between him and his works there still remains an infinite distance. Accordingly Moses related the origin of all things, just as the apostles of Jesus Christ have made mention of their Master's miracles, without surprise, without exclamation. He mingles with his narrative no poetic flowers, no artificial adornment; the grandeur of the subject gives elevation and dignity to the style. He speaks of the work of God as God himself would have spoken of it; in other words, as his interpreter.

Let us now prepare ourselves to contemplate the most imposing of spectacles. Eternity is before us; in this eternity the Being of beings lives and reigns, alone, independent. But, at a given moment, going forth from himself, he produces, in time and in space, something which is not himself, and which nevertheless comes from him, viz.: matter, organic life, the world. Throughout long periods, the extent of which it is impossible for human science to calculate, the earth which we inhabit undergoes successive transformations, which gradually prepare it to become the abode of man. Then man, the masterpiece of the visible creation, appears; he walks abroad happy among his Master's works, and as the high priest of nature, renders to its Author supreme homage.

Behold in these few words what the Bible teaches us respecting the origin of the world. It has said on this subject all which it needed to say in order to inform man of his condition, and reveal to him his prospects; but it has done this with the noble brevity, the imposing gravity, the supreme and infallible authority which is becoming only in God. It was important that man should know, in a definite manner, at what precise epoch his race begun, what was the birth-place of the human family, and when the earth was formed; for he could not form an idea of his final destiny without knowing something of its first beginnings; and one who knows the nameless and numberless aberrations into which the human mind is plunged, when, left to its own conjectures, it ventures upon speculations respecting the origin of the world, is in a condition to appreciate the historical, as well as doctrinal and moral value of the ancient document which Moses has bequeathed to us.

We hasten to say however that the object of the sacred writer was not, could not be to teach us astronomy, to initiate us into the secrets of geology, or reveal to us the laws of physics. It was in the first place chiefly, we might almost say solely, that of a revelator, and as such, his mission called upon him to perform a part very different from that of instructor in the natural sciences; for then the human mind is able to discover and bring to perfection, in process of time, by dint of application, perseverance, and patient investigation. In this respect it was clearly the part of divine wisdom not to prevent, much less to render superfluous, the labor of man. That which man could learn of himself, God left him to seek for; that which passed the limits of his intelligence, which, despite of all his efforts, he could not ascertain, God revealed to him by an act of his goodness. When the eternal God, emerging from the impenetrable sanctuary where he dwells, inaccessible to mortal eyes, should condescend to instruct by other than natural means, it would unquestionably be for another purpose than to give lessons upon the conformation of our globe, and the process by which it has become what we now see it. The question of man's relations with his Creator, his duties towards him, and his eternal prospects, is appropriate here; and before these transcendant interests, the relative importance of the highest problems of terrestrial science sink into insignificance. In the scale of the Eternal, the world of souls weighs far more than that of bodies, and the study of the laws of matter, whatever attractions it can and ought to have for us, can never equal in interest that of things pertaining to our immortal destiny.

But, admitting for a moment that God, descending from the majesty of his character, and wishing to hasten the education of man, had consented to reveal to him at one moment, and in a few pages of Genesis, all of which science has apprised us since the commencement of the world, and all which remains for it yet to teach us respecting the planet we inhabit, and the system of which it forms a part, how would he have proceeded with this instruction, and what method would he have adopted? The formulas of the schools change in each succeeding generation; scientific terminology varies in different ages. Moses wrote, without doubt, for future generations, but he labored likewise for his contemporaries. Would the language which had been intelligible to men of his times, have been suitable for those of a more remote period? When one is ready to allow that God, transforming himself into a teacher of sciences, would speak a language adapted to his subject, let him furnish us with that exact, precise style, those fixed and immutable formulas which would serve to explain and decide all things throughout all succeeding ages. The thing was impossible.

We need not then, look in the narrative of Moses for exact definitions, positive propositions, a complete and systematic *expose* of the terrestrial theory, such as Cuvier and his successors have been able to produce, six thousand years afterwards; nor need we expect to find such views of the solar system as Copernicus and Galileo have published in their time. This was never the object of the author of Genesis; it had no relation to his high and divine mission. What he has informed us respecting the eternity of God and the origin of the world, has infinitely more value than all which he could have told us about the hidden mysteries in the bosom of our globe, or the wonders which the lofty sky veils from our view. For, in a word, he has irrevocably established the truth upon one point which human speculation has always obscured, and which, nevertheless, is of sovereign importance to faith and morality. Ever since that inspired sentence was written: *In the beginning God created the heavens and the earth*, all contrary hypotheses have been condemned beforehand, and stamped as dangerous errors; such as, first, the eternity of matter, taught by the Greek philosophers, who pretend that matter, after having subsisted for a long time in a state of chaos, was, at a given period, animated, organized, but not created; next, the emanation system of the Persian philosophers, who hold that the world has existed from eternity in God, and that, of the same essence with him, it flows forth incessantly from his being as an expansion of eternal light and life; then the dualism of the Gnostics, who teach the simultaneous existence of two co-eternal principles, the one good and the other evil, contending with each other for the empire of the world; the pantheism, in fine, both ancient and modern, which confounds God and the world, and deifies nature.

All these doctrines, so fatal to morality as well as religion, because, at the same time that they set bounds to Divine omnipotence, they destroy human responsibility, were met and overthrown on the day when Moses, guided by wisdom from on high, revealed to man the great and pregnant truth of the production of the universe, in time, by an act of creative power. Matter is not eternal, for God has called it into being by the exercise of his omnipotence; the world is not God, for, since God has created the world, he is separate from it, independent of it, elevated above it. The evil which is in the world cannot be imputed to its Creator, for he, (i. e., the *holy* God of Moses) did not produce, he cannot will it; and hence evil is not, in any being, a necessary element, an original principle in his nature. These three axioms, which lie at the foundation of Christian theology and morality, have been commonly diffused through the world by the teachings of Moses. The world knew them not before him; some have remained ignorant of them since him; the greatest minds have gone astray in seeking for them; and if at this day they are familiar truths in every Christian understanding, and are universally admitted, it is because they have descended from heaven to earth by means of revelation. Had the lawgiver of the Hebrews rendered no other service to religion and morality, he would for this be worthy of our regards. To effect an object so important, was well worth the labor of writing the first chapter of Genesis; for in it there is more of truth respecting the origin of the universe than in all the philosophical systems which have appeared since the beginning of the world. Indeed, upon the particular point of the creation, there is no truth anywhere else; all beside is error.

At the same time, although Moses did not pretend to set himself up as a geologist or an astronomer; although, in his capacity of prophet, he had, properly speaking, nothing to do with the natural sciences, yet we maintain that he neither could nor would advance upon these matters a single proposition which was liable to be contradicted by the enlightened and severe investigations of science. The Bible may, without impropriety, decline to teach science, terrestrial or celestial, it knows and treats of other things so much more important; but it cannot err, nor teach error upon any point of the different branches of human knowledge. It is permitted to say nothing, but it cannot tell an untruth. A single false assertion, a single contradiction even upon questions of secondary importance, and of a nature wholly secular, would compromise in our view, the divine inspiration, by bringing a stain upon the dignity of God's character, upon the wisdom of the revealing Spirit. The sacred writer tells us of the heavens and the earth as would an ordinary spectator, contemplating their majesty and grandeur; he describes their revolutions as they appear to our senses, as they could be perceived by our organs. The sun appears to him as if located in space for the express purpose of giving light to our globe; the moon and stars were created to adorn the azure vault, and form above our heads, as it were, a vast illuminated pavilion. Be not astonished at this. He writes in the capacity of an eye-witness, and not with the title of a philosopher; and what is worthy of admiration in his style, is that, without admitting of the precision of scientific language, it is, nevertheless, constructed in such a way that it never has, and never will contradict the positive results to which humanity has come by the unquestionable progress of the profane sciences. Genesis leaves a free scope for man's spirit of inquiry; it accepts in advance all the satisfactory solutions of the problems which trouble him; it hails with joy every discovery really made by him in the domain of experience; it sanctions and confirms them, and by the general data which it furnishes respecting the history of our globe, one might affirm that it had foreseen what the wisest naturalists would teach in our day, and in a manner has given a presentiment of it.

We must confine ourselves to a single example. Who has not heard of the astonishing progress which geology has made during the last half century? If we may believe the most celebrated representatives of this science in France, England, Switzerland, and Germany, it seems to be established that the thick crust which surrounds our earth and forms its surface, is composed of diverse beds of earth and rocks superincumbent the one upon the other; that these formations, differing in nature, belong likewise to periods remote from each other; that the lowest stratifications do not contain any remains of organic beings, but in proportion as we ascend and approach the soil on which we tread, we find the relics of animals whose organization comes by degrees to be perfect. It seems to be equally well ascertained that the skeletons of animals buried and petrified in the different strata of earth, are never of the same nature with those of superior or inferior stages, consequently they must have belonged, and had their birth in successive creations. It is demonstrated, as it appears, that none of these fossils, vegetable as well as animal, from the primitive rock up to the tertiary formation, represent any of the plants nor any species of animals which are actually living upon the earth, but are of a much inferior organization. We are hence obliged to acknowledge that each bed, now buried at a great depth, with the animals whose remains they disclose, must have been primitively on the surface of the earth, and that all these can only have been displaced by successive formations, which have covered them over, or by revolutions of the globe which have overwhelmed them with the waters of the ocean. We are, in fine, forced to adopt it as a tolerably certain conclusion, that the temperature of the earth and the composition of the atmosphere have been subjected at different periods to wonderful variations; that the circumstances in which those organized beings, whose remains we find, have lived and thrived, would probably be fatal to those which now breathe upon the surface of the globe; and that the causes of the complete change of species from one epoch to another, were terrible catastrophes of which it is difficult to define the precise nature.

Now, it is evident that none of the revolutions which have brought about the destruction of all these generations of beings, could be looked upon as the cause of the Noachian deluge. For in the first place the waters of the deluge, however deep they may have been, however long they may have remained upon earth, could never have produced perturbations in the interior of the earth's crust, many leagues deep, sufficient to explain the upheavals of the earth, the melted rocks, or the animals petrified in solid masses. Besides, as we have already said, none of the fossil species which geology has exhumed from the bowels of the earth, resemble those which Noah preserved in the ark, and which have been propagated until this day. Let us remember, now, that all the fossils of the same bed are of the same species, and different from those of a higher or lower bed; that there is a gradation, a successive perfection in the beings which they represent, and that it would be impossible to conceive how the deluge, ingulfing at once all the living, could have assorted perfectly and classed systematically the remains in appropriate compartments wholly distinct from each other. Nor should we forget, lastly, that none of the formations of which we have spoken, disclose the fossils of a man; that while the smaller animals, the weaker organizations, as insects and shell-fish, are found in admirable preservation, there appears not a trace of a human skeleton.

From all this, what can we reasonably conclude, unless that before becoming the abode of man, our earth was the theatre of powerful revolutions, which have successively transformed its surface; that during their progress, entire generations of plants and animals have lived and perished, and that every one of these formations has required, in order to develop itself, to terminate and give place to subsequent formations, incalculable periods, from before which the human mind recoils amazed and confounded.

(Concluded in our next.)

For the Watchman and Reflector.

ENGLISH BAPTISTS FIFTY YEARS AGO.

YES, I can remember the Baptists in England half a century since, and will now occupy a dozen lines or so by telling some facts which existed then, without describing the changes which have since taken place; because these latter are pretty well understood without any precise description.

Fifty years ago, there existed in England little more than three hundred Baptist churches, and two hundred pastors, not a third of whom were well-educated men. The great majority of the ministers could not exhort sinners to the discharge of spiritual duties, and could do but very little for the salvation of mankind at large.

Fifty years ago, the senior Baptist ministers in England were large bush wigs, gold-headed walking canes in their right hands, and umbrellas under their left arms.

Fifty years ago, the good farmers and their wives used to ride to church on horseback, the good wife riding on a pillion behind her husband, both taking their dinner with them to eat in the vestry, and returning after the afternoon service to their homes to catechize the children and servants in the evening.

Fifty years ago, the said farmers usually went on the Lord's days to worship in their white frocks over the whole of their dress, red plush waistcoats, yellow leathern small clothes, and leathern thonged boots; and their wives and daughters were usually dressed in red woollen cloaks and hoods, and used high iron pattens in winter, and wooden clogs in summer. Rings and jewelry, except the ladies' wedding ring, were universally unknown among our ancestors of that day.

Fifty years ago, not half a dozen Baptist churches in England had an organ to titillate their ears, nor a stove at which to warm themselves, and many a division took place when these *Romish novelties*, as they were considered, were introduced.

Fifty years ago, not half a dozen persons in any Baptist congregation sat to pray, and very few to sing; the boys who played or made a noise in worship felt the weight of a heavy cane, and the girls who did not properly conduct themselves were put out of the house.

Fifty years ago, a sermon among the English Baptists would be found fault with if less than one hour in length, or if a scrap of paper was seen before the preacher. An ordination service was six or seven hours in length; and a common ministers meeting, or double lecture, would extend over three hours.

But I will close, hoping that some one, to use a phrase of that period, "will enlarge" on the improvements which have taken place since those days.

ANGLO-AMERICAN.

For the Watchman and Reflector.

ROMAN CATHOLICS.

WHY CHRISTIANS AT HOME ARE NOT AS SUCCESSFUL IN SAVING ROMAN CATHOLICS AS OUR MISSIONARIES ARE IN SAVING THE HEATHEN.

IF we will honestly endeavor to give an intelligible answer to the question suggested at the close of the preceding article—viz., Why is it that our missionaries persevere under the same kind of difficulties—and save the heathen in spite of them—as quite discourage us in regard to the Irish Catholics—we may be able to arrive at some very important truths. In the first place the missionaries fully make up their minds before they leave their native land, that the heathen to whom they are going, are in all respects very degraded. They do not expect that the blind idolaters will gladly receive them—that they will attach any worth, or even an intelligent meaning to what they have to offer them. In a new station, among a people wholly unacquainted with the gospel, they anticipate some years of hard toil before they will see any great results. This state of mind is most beautifully exemplified in Dr. Judson. He was also fully sensible that Christians generally were not prepared to sympathize with him in this respect. He expected that they would be weary of sustaining him before he would have anything to communicate that would interest them. Because his mind was thus rationally made up, his zeal and assiduity suffered no abatement during seven years of uncheered labor.

We, on the contrary, do not make the proper allowance for the great degradation of the Irish Catholics. We find that they do not desire our instruction, and they have no capacity for understanding it. Their intellect and conscience are wholly undisciplined. What religious education they have had is a serious hindrance to them. They are not conscious of their spiritual condition; they do not understand their relation to God—our religious language conveys no intelligible ideas to them. But because we do not consider these difficulties we at once despair of success, the moment we perceive that our message is neither relished nor understood, and that our motives are not appreciated.

Secondly the missionaries distinctly realize that they are debtors to the heathen. They know that Christ has laid them under obligations to preach the gospel to them. Therefore they have no right to count the cost or consider the difficulties. Their Captain has given them an order to march, and they feel that they must go, though before them Greenland may lift its icy mountains, or India may spread its burning plains. But we do not feel such an obligation in regard to the Irish Catholics. We do not want them here at all, we should be glad to be rid of them altogether. When we have taught them to do our menial labor and paid them their wages, we feel that we have discharged our obligation. If we try to teach them to read, or to make known unto them the way of salvation, we regard it as something aside from our duty, and therefore our efforts cannot be sufficiently earnest and persevering.

Thirdly, the missionaries feel a compassion like that of Christ for the heathen. They have learned to love their souls, for the sake of him who loved them and gave himself for their sins. Though the missionary finds nothing lovely in the filthy, brutish heathen, his very degraded and disgusting condition gives intensity to the passion to save souls, which induced him to forsake his home. Dr. and Mrs. Judson's compassion for the Burmans increased by the cruel sufferings they experienced during the war. But we do not love the Irish Catholics. We hate them. We even think that it is our duty to hate them. The man who can stir us up to the bitterist hatred by lecturing or by writing, is sure to be very popular. Nearly all our literature on the subject is steeped in wormwood and gall. A simple sense of obligation, in our deranged moral state is not sufficient to secure right and persevering obedience. We must have love for them. "Make the tree good, and the fruit will be good." Until we shall feel differently in regard to this matter we shall not earnestly engage in the work of conversion, and without genuine and deeply felt compassion for them, we shall attempt to do any thing we shall accomplish no good, we can never find our way to their heart and gain their confidence, and above all, we cannot expect the blessing of God. The great instrument by which the conversion of sinners is usually affected is not the naked truth whether written or spoken, but the truth as it is in Jesus tangibly presented to sinners in the form of a deeply felt compassion for their guilty and miserable souls. It is the presence of such a spirit that makes the good missionary among the heathen so successful—and the absence of this—and the presence of the opposite that cause us to be so weak in the presence of Romanism.

LAST HOURS OF MR. CALHOUN.

MR. SCOVILLE, the private Secretary of Mr. Calhoun, has recently published his recollections of a scene in the last hours of the dying statesman, which reflect small credit either on the statesman or the secretary. Mr. Calhoun will be known to posterity as intensely sectional, prefering deliberately, the interests of the South to the welfare of the Union; but we regret that he should have also shown, in his dying hours, a studied indifference to the consolations of religion, and its grand revelations of a future life. We cannot but hope that the narrative has taken its irreligious tone from the Secretary rather than from Mr. Calhoun, and that his death chamber did not present so striking a contrast to that of Clay and Webster, his great rivals in statesmanship. Mr. Scoville says:

His country, the South, and its future, was all to him. He did not care about his own future. It was a small matter in his eyes, as the following fact will show. For two days before he died, and when it was generally known in the city that he could not live, many visitors called at the house. His physician, Dr. Hull, insisted, for his own comfort, that he should see as few as possible. Mr. Calhoun acquiesced, and added, "Mr. Scoville knows who I will see and who not." I, of course went to the front door whenever the servants announced a visitor to him, and answered the requests of those who wished to see him. On one occasion, (the day before he died,) I found the visitor to be the Rev. Mr. Butler. I told him Mr. Calhoun was very ill—"too ill to see any one."

"That is the very reason why he should see me. Will you have the goodness to announce me, and tell him that I do wish to converse with him, as a minister of God, in reference to his situation?"

I hesitated an instant, and then remembering that Mrs. Calhoun was a communicant in the Episcopal Church, of which Mr. Butler was a pastor, I concluded that if I wished to stand well in her future regard I had better forego my determination of sending off Mr. Butler, and so I said, "Wait a moment," and I left him standing at the front door, while I returned to the bedside of Mr. Calhoun. God bless his glorious soul! I see him now as I saw him then, his head propped up by pillows—his pale, emaciated, but stern and commanding eyes—his eyes piercing as an eagle's and fixed upon me as I entered he room. He knew I had been to see some one who had called. "Who is it?" he asked.

"Mr. Butler, sir,——"

"Why do you not bring him at once? It is his right, as my colleague."

"It is not Senator Butler, sir."

"Butler?—I don't know any other. Who is he?"

"It is the Chaplain of the Senate, sir—the Reverend Mr. Butler."

"What does he want?"

"He says that he has heard you are very low, and considers it his duty to come and talk to you about serious matters."

"Send him off about his business. To come to talk to me his nonsense at such a time as this!"

"I went to the door and informed the chaplain that Mr. Calhoun was too ill to see him.

"You certainly must be mistaken. Does he know it's me?"

I cut the matter short with a decided "Yes, sir, he does; and he says he don't want to see you, and I won't disturb him by going in again with your names." The Reverend Mr. Butler left, and when I returned to the room the impudence of the call was still in his mind. His eyes were closed, but I heard broken sentences, such as "To call on me for such a purpose!" "Young man not grown"—"Subject I have thought of all my life."

For the Watchman and Reflector.

NEW YORK CORRESPONDENCE.

THE *rescuers of the San Francisco* passengers, are receiving various testimonials of the high respect and esteem in which their gallant and generous conduct is held in the community. At a meeting held a few evenings since for that purpose, a gold box was presented to Captain Creighton, of the Three Bells Scottish ship, which so nobly faced the danger of that fearful storm, and saved so many from the fated San Francisco. Speeches were made, complimentary, and the freedom of the city tendered him.

The question of religious liberty for American citizens abroad, is exciting a good deal of interest just now. All religions are freely tolerated in this country, both in the case of our own citizens, and as much in the case of the subjects of foreign governments, visiting our country. Let a foreigner come to our shores, whether he be papist, pagan, Mahommedan or Jew, and he has a perfect and undisturbed freedom to worship any god he may choose, and in any way he may choose. But it is well known that in many parts of Europe, chiefly under the dominion of the papacy, American citizens are not allowed full liberty of religious worship. Indeed, under most papal governments, not only are Protestants deprived of liberty of worship, but insulted and outraged if they do not pay devout,—I might almost say, *divine*,—honors to priestly fooleries and popish processions, which they may chance to meet. And still more the rights of Christian burial are often denied,—and sometimes, any and every burial,—to *heretics*, that is Protestants. And yet the Pope has sent a complimentary letter to President Pierce, by the hand of his *venerable* and *beloved* Archbishop of Hobes, the butcher Bedini, desiring the President to extend his kind care and *protection* to all Catholics in this country! Does not Pius and Bedini both know perfectly well that the laws of this country protect Catholics as much as Protestants? And that, too, without any interference or encouragement from the President!

And yet American Christians go to Rome, to be denied the right to worship God as they desire,—to be insulted and outraged if they do not reverently bow at the approach of such burlesque pantomime as none but popish priests can play; and if they die there, be perhaps kicked out like a dog without a grave! This is consistent *popery*, but how long will Americans submit to the insult? When will our government give some regard to the *consciences* of its subjects, as well as to their codfish?

A meeting, held at the Tabernacle a few evenings since to consider this, was very enthusiastic, though marked by the utmost Christian kindness. Resolutions were passed expressive of the sentiments of the meeting, and Congress is to be memorialized on the subject.

A good deal of *excitement* has prevailed in certain circles, concerning Bedini, the Bishop,—or the *butcher*, whichever you may choose; some prefer to designate him by the one, and some by the other title. It was rumored that Bedini designed to take passage in the Baltic for Europe; and quite a company of those not the most ardent admirers of the Nuncio, were resolved to bid him a complimentary "good bye." For this purpose, they had prepared various devices, banners, inscriptions, and the like, setting forth the most prominent historical antecedents of the famous bishop, together with sundry sentiments of their own touching the matter. But the famous Bedini was not to be found. However undignified and reprehensible such proceedings may be, no violence was intended to the Nuncio, as it is proved that none was intended in Cincinnati.

Another thing is to be noticed, that whatever insults Bedini has received in this country, they are not offered him because he is a *Catholic*, but because he is a *tyrant*. Whatever his religion may have been, and whether laic or ecclesiastic, would have made no difference. There is in this country a natural hatred to tyrants; and such, Bedini is believed to be. And neither titles or dignities, neither mitres nor crowns, would be able to shield from the indignation of the people, one who was believed to have outraged the common sentiments of humanity.

There are *more fires* to be chronicled. Between Saturday night and Monday morning last, no less than *seven* fires occurred, mostly in those old rookeries, where are crowded so many poor families,—low dancing places, and drinking shops. It is said that one hundred families were burnt out and left without shelter, save such as the authorities provide temporarily. Destructive fires seem to be on the increase in this city, and are exciting general alarm.

In connection with these fires, some most flagrant abuses in the fire department have recently come to light. It appears that in several instances,—how many, are not known,—firemen have demanded *money*, to be pledged, or paid down, by the owners of the property, as a condition of their exertions to save it. They refused to work unless the money was given. In some cases the owners, in their anxiety to save their property, have encouraged the fraud by acceding to the demand, and paying a high bonus. It should be said, however, that the department regrets and repudiates such abuses, and the whole thing will probably be investigated.

The amount of sickness just now is very great. The number of deaths in the weekly mortality reports, exceeds those of the past hot season. *Consumption* stands highest in the list; its victims are most numerous during the cold season. And strange as it may seem, *small pox* ranged next highest, during the last week. This disease and the varioloid are alarmingly prevalent this winter.

The Lafarge Hotel is to be rebuilt, on a more extensive plan, and probably in a more expensive style. Costly hotels abound in New York. Their terms of fare are such as only princes can afford to patronize. I am told there are at present several instances where a gentleman and lady pay at the St. Nicholas, *one hundred dollars* per week, regular fare, and one case where a gentleman alone pays *one hundred and fifty dollars* a week for his own fare. That is a singular contrast to the fare of the thousands of starving and freezing wretches within a pistol shot of that palace of luxury and extravagance.

Religious affairs are on the whole encouraging.

Dr. Dean spent the last Sabbath here; in the morning he preached for Rev. Dr. Baker, at the First church, Williamsburg, and in the afternoon for Rev. Mr. Hiscox, at the Stanton Street church. His discourses were most excellent; many passages in them were exceedingly fine. But why do not our missionaries give us more pictures of missionary life and labors? *Sermons*, the people have in abundance; but they want more *life scenes*, from far off lands.

Bro. Dodge is now visiting the churches in behalf of the Missionary Union; and is succeeding well. Some churches give more and some less, than last year. Bro. Dodge is one of the very best agents I ever knew, in any cause; and the Union is exceedingly fortunate in retaining his services.

Several of the churches are holding meetings every night, with encouraging indications. BARD.

New York, Feb. 1, 1854.

WORSHIP IN ATHENS.

"IRENÆUS," the editorial correspondent of the New York Observer, writes to that paper of "a Sabbath in Athens." He attended, as will be seen in the following, the chapel where worship was conducted by Dr. Jonas King. His account of the services will be read with interest:

We walked up a narrow lane, and knocked hard upon a small gate in a high stone wall, which was immediately opened, and found ourselves in the garden before the humble residence of Dr. Jonas King. On another side of his enclosure he has a chapel where he formerly held public worship on Sunday, but he thinks it more prudent to have it now in his own house. In a long room on the ground floor, we found a company of thirty or forty Greeks assembled, chiefly men; some of the members of the University, one or two of them occupying positions of influence in the city, several females well dressed, and all sitting with apparent solemnity and earnest attention. Dr. King rose, and all stood up while he offered prayer. It was short, solemn, in a soft and pleasing tone of voice, that answered well to the state of feeling in the room. Then he read a portion of Scripture from the New Testament. Holding the Book in my hand I was now able to follow him, and to watch the countenances of those who heard. It was an impressive portion, embracing several of the parables of our Lord, the marriage supper and the talents, and was heard with great interest by the whole assembly. He then took the text,—"*And the door was shut*," from which he presented the necessity of immediate exertion to gain admission into the kingdom of heaven, before it should be too late. His manner was earnest and often very impressive, as he pronounced in that most mellifluous of all tongues the words of life, and begged the listening souls to enter the open door without delay. A fine looking young man, sitting immediately in front of the speaker, was greatly moved. At one time I thought he would start from his seat and ask the preacher to take him by the hand and lead him in. Dr. King has so long been accustomed to the Eastern modes of thought and expression, that he has a happy facility in illustration which renders his addresses at once intelligible and interesting. In the midst of his discourse one of the officers of the army, in full military dress, entered, and declining the offer of a chair, stood with fixed eye, till the service was concluded. After sermon was a prayer and the benediction, when the company retired with decorum and solemnity; as it appeared to me impressed with what they had heard. It was decidedly a missionary scene. The strange costumes, the foreign tongue, the singular manners, all brought before me the sight, I had so long desired to see, and it was a special gratification to me, that the first scene of the kind met me in Greece, and under the preaching of this venerable man of God, who has suffered so much for Christ's sake, and whose name is so dear to the churches in his own land. To be in Athens is an event in any man's life, but to hear Jonas King preaching the gospel at the foot of Mars Hill, is a joy to be cherished in memory even in heaven.

THE BIBLE IN HOTELS.

WE often hear it said, "Why are we so profuse in placing the Scriptures in the hands of all persons, and wherever a resting place can be found for them? Many who obtain them from you, could purchase them if they chose, and they will only be desecrated in hotels." We give the following facts as a reply to such objections:

"An individual with his family left this State, to find, as he thought, a more profitable pursuit in the South. Business called him Northward during the prevalence of the yellow fever. He was assured before he left his new home that there was no danger. The crisis was passed and there were circumstances which the physician in attendance on the family thought would protect them from attack. The father had but reached the end of his journey when he was telegraphed that the mother of his children was dead, and then that every member of his family was swept away by the distroyer. "Not one left," as he said, "upon whom his affections could rest in sad remembrance of those who were gone.' But to the point. On hearing of his afflicted state, the writer of this immediately called at his hotel to see him. He was shown to his room. There he found the disconsolate father, previously careless of the Word of God and his soul's welfare, with the Bible—the Bible furnished the hotel by our Society—on the table before him.—He had none himself, neither would he have asked for one; but there he found the Scriptures before him to which he could look for consolation. His heart was touched by his afflictions. We prayed together; and he was left with the Bible, to find the comforts its promises afford."

Another incident: "Two persons, among the many who fled from New Orleans to escape the dreadful disease by which it was desolated, stopped at one of our hotels. The Bible placed there by the benevolence of its friends met their view, and its label directed them where to make a purchase of one if destitute. The ladies called at the depository to supply themselves perhaps for the first time in their lives, with the word of God. A little interesting conversation ensued, and the impression was left upon the mind of the writer, that the hotel Bible was as bread cast upon the waters, to be found in due time."

Such are the replies we prefer making to those who may yet have to feel the expansive benevolence which "God sheds abroad in the heart."—*Bible Soc. Record.*

A THIRST FOR WEALTH.

HOW wise is the prayer of Agar! And how few there are who imbibe its spirit, and discern the perils of riches! Insensibly the desire of wealth grows upon us, and while our convictions are all the other way, we find our hearts clinging to the world's possessions as to their best good, and our hands are busily engaged in performing what the heart, wrapped in the love of the world, designs.

Our thoughts have been

than in any of the rest. And we believe that this will generally be found the case. Where the attention of the boys is kept up, they have no time or inclination to think of making a noise. A troublesome class is generally the property of a careless teacher.

Mr. Parkes, like Samuel Lambert, was engaged in business in the city, and lived with his mother, an aged widow lady, to whom he was the greatest comfort in her declining years. He was not rich, but he always had something at hand for every good purpose, the fruit sometimes of careful economy, and sometimes of close self-denial; and not only did he contribute in money, but in time also, and many and many a night did the hand of the clock point to twelve, and even one, before Mr. Parkes left his papers and books, and retired to rest. The back parlor formed the worthy teacher's study, and was considered a sacred spot, into which the uninitiated were forbidden to step, and the old maid-servant most conscientiously believed it next to sacrilege to meddle with any of the books or papers over which her master pored so long. The only privileged person was dear old Mrs. Parkes herself, who having, notwithstanding her great age, a decided passion for upholstering, used to hammer away occasionally at the arm-chair, which was mutilated in one of its members, and change the curtains, when in her wisdom she thought such change required. Any little confusion made by the good old lady's exertions was always forgiven by her affectionate son, who loved his mother and his Sunday school class better than all the world beside.

Here, then, Mr. Parkes regularly prepared his Sunday school lesson—here he collected anecdotes and information—here he devoured and digested and mentally fattened upon whole volumes of books, for the sake of his Sunday school class; and while the new teacher could not find any thing to say upon the healing of the blind man, we need not be surprised that Mr. Parkes had more than enough to occupy the time, which he always considered amazingly short.

To-day he showed the boys the following points in connection with the story in the lesson, and as we do not profess to be able to tell the one-half of what Mr. Parkes said, much less *how* he said it, and having been privileged to see his notes used on the occasion, we can do no better than simply transcribe them for the benefit of the reader.

LESSON.—Luke 18: 35—43.

SUBJECT.—The cure of the blind man.

VERSE 35.

The blind man—1, deprived of the power of accurate knowledge; 2, deprived of the power of safe and speedy motion; 3, deprived of the power of earning his bread.

APPLICATION.

1. The blind in sin know not the loving countenance of God, nor the true nature of what is good or bad.

2. They are confined to the highways of life, to the concerns and companionships of this world alone.

3. They have no desire except for the perishing things of this life, which they look for from their fellow-men.

Note.—Beggary is a very fit type of the sinner's condition.

VERSES 36, 37.

1. The arousing of the blind man's attention by an outward circumstance.

2. The immediate presence of Jesus.

APPLICATION.

1. God often uses outward circumstances to awaken our attention, when he has high privileges in store for us.

2. Many of the commonest events of daily life, but especially many peculiar dispensations, contain Jesus in them, who surrounded by them, might then be said to be passing by.

Anecdote of Themistocles, etc.

Examples of awakening providences, etc.

VERSE 38.

1. The immediate seizure of the opportunity.

2. The faith ("thou son of David") exhibited in the cry.

3. The individuality of the request.

APPLICATION.

1. The necessity of immediate exertion—"Now is the accepted time."

2. The necessity of recognizing Jesus aright in prayer.

3. The necessity of representing our own case particularly, and not that of the sinner generally, etc. etc.

But it is scarcely fair to transcribe this interesting document in full. Let the foregoing portion of it serve as a specimen of Mr. Parkes' labors for his class; and when the reader is informed that this excellent teacher interspersed all his instructions with examples and anecdotes, thus riveting them into his hearers' memories, he will feel inclined to agree with us that there was a very great difference between Mr. Lambert and Mr. Parkes, and he will feel no difficulty in accounting for the fact that the former gentleman found time in the Sunday school to pass very slowly, while with the latter, it passed so speedily that he could seldom persuade himself that the school clock was not altogether too fast.

Watchman & Reflector.

BOSTON, THURSDAY, FEB. 16, 1854.

THE ISSUES OF WAR.

In contemplating the possibility—if such a term can properly be used of an event which has almost passed beyond the bounds of contingency—of a general European war, the mind is at once oppressed with the contemplation of its unutterable, its inconceivable calamities. The destruction of life,—the multiplication of sorrow through the manifold relationships of countless bereaved families,—the immense waste of property,—the drain of national resources accumulated through so many years of peaceful enterprise and industry, impoverishing millions and burdening posterity,—and, worse than all, the depravation and demoralization invariably following in the train of war, like vultures in the track of an army,—these may well cause the heart to sink in prospect of such a struggle.

But there are some things worse than war, and of which war is the sharp and painful, but efficient, cure; so sharp and painful, indeed, that nothing but invincible necessity should allow its application,—so efficient that it is not to be shrunk from when the necessity arises. When offences come, the woe is on those by whom they come. If an inordinate ambition takes the sword, and the alternative is submission or forcible resistance, the practical question is only one of prudence. The right of resistance is express and unquestionable.

There are some considerations in view of which a European war may appear to be a not unmitigated evil. There are nations on the continent held in unjust and unnatural subjection,—and others deprived of all those civil rights to which the laws of nature entitle them as the only just conditions of civil subordination—solely by military power. Hungary and a large part of Italy are held under alien domination, Rome is crushed under a galling despotism, by the power of the sword. By the same force France, Prussia, Austria, and several lesser German States, are held under the yoke of absolute power. Let the standing armies of the continent be suppressed on any one day, and absolutism would be extinguished before night.

Now, there is an old maxim, "that when rogues fall out, honest men will get their dues." There is no human probability that any European monarch will voluntarily dispense with his military tools. But if the crowned heads "fall out," under circumstances that compel them to use these tools with all their might on each other, their people, as a third party in interest, will have something to say. When a king of Prussia found that all his strength was needed to save his crown from the grasp of the great Napoleon, he was constrained to come to an understanding with his subjects, and to pledge his honor that in the event of success he would grant them a free constitution. His people served him with a devoted fidelity that deserved a better return; but a whole generation passed away, the faithless monarch was gathered to his fathers, and it was not until some half a dozen years ago the shadow of a constitution was granted. In 1848, came another crisis. The people then demanded acts, not promises; and a constitution more worthy of the name was proclaimed. But on the instant that majesty felt safe, those concessions were resumed, the popular institutions so recently guaranteed were rudely, bloodily suppressed, and the dear luxury of arbitrary power was again purchased with the price of royal honor and the people's lives. The constitutional history of Prussia is that of more than one European State.

The history of Hungary need not be recapitulated. "The world knows it by heart." Her institutions, strong in the prescription of immemorial antiquity,—strong by the strength of all the memories and associations that link individual life in connatural unity with the life of the State,—strong in the bravery of a people who proved themselves worthy of national independence by a heroism unrivalled since the classic era of Greece,—too strong even for Austria to cope with,—were crushed to the earth by the barbarian weight of Russia.

Let the Russian armies find occupation on the Danube and in Western Asia, and there will be no means nor leisure for suppressing the Hungarian national spirit. Let Austria find occupation either with or against Russia,—it matters little which—and not only Hungary but Italy will assert the rights of an independent nationality. Rome will shake from herself the yoke of papal tyranny. Every people, who snatched in 1848 the relish of constitutional freedom, only to have the cup dashed out of their hands by royal treachery, will hear in the blast of war the summons to assume once more their natural liberties. And they will be likely to take better security than they put up with the last time. The fraud of their kings is too recent to be forgotten, too impudent to be forgiven. In short, the apparently impending contest with Russia seems likely to settle the question which Napoleon at St. Helena said was the great question to be settled, whether Europe shall be republican or Cossack.

These are no reasons why a general war should be desired, no reasons why it should not be shunned by every possible and proper means. For it is a power more easily to be set in action than controlled, and its inevitable miseries are too great a price to be voluntarily offered to secure any political blessing. But they are reasons why it should be regarded—if it must needs be suffered—as a dispensation of Providence in which, as always in this mixed state, good is mixed with evil, and by infinite Wisdom and Benevolence evolved from it. We may say that we look on the prospect of hostilities with sorrow, yet not without hope. There is reason to hope that, through the rage of kings, the people may make easy and sure acquisitions fruitful for good to coming generations.

CHURCHES COLONIZING.

There may, doubtless, be the formation of new churches from older ones, without sufficient deliberation and counting of the cost. Action may have in this matter, too much of the element of Young America. Commonly, however, especially in our large cities, there is likely to be quite too much of an opposite element. The tendencies in these are usually to centralization and conservatism. Churches already strong, naturally attract to themselves strength, while those that are weak are left to cope, as they may, with difficulties. It is well if the very fact that they are weak does not repel many from their fold, many who ought to cast in their lot among them, and labor less for self, and more for Christ and the perishing.

The rapid growth of all our prosperous American cities is a watch-word of enterprise to Christians who would see enlargement, and not retrogression in Zion. A single decade of years witnesses an addition of twenty-five, or even fifty per cent. to the population of not a few of these cities. With an advance so mighty, the cause of pure religion cannot well brook a tardy or hesitating course of action. The incitements come in from every quarter, and urge, wherever there is opportunity, to rise and build. Unless this is done with great vigor, consecration and earnest self-sacrifice, we are to hear a similar report in 1860 of the ten years immediately preceding that date, which we are now hearing from the Baptists and Methodists of the city of New York, from their humiliating review of the ten years just past. It is true, we suppose, of that metropolis, as of that of New England, that emigration from the city to the region round about it has been large, and the loss from the city proper, of true Christian disciples, has been greater than the gain. All this may be granted, and yet it must be remembered that the population, during this very time, has been advancing with rapid strides; the material to work upon has been largely increased; and it should also be borne in mind that the fact of the migration of Christians from the city, should place a check upon the tendency to the aggregation of large numbers—sometimes approximating a thousand—into one church. No pastor can well tend so large a flock; and no so overgrown a church can yield abundant fruit to the glory of its Head. One hundred valiant Christians, or even half that number, by planting themselves in the right position, may achieve, as facts have shown wonders in the line of spiritual results. In this matter it behooves pastors and intelligent Christians to wisely discern the wants around them, and like the children of Issachar, know what Israel ought to do. The Presbyterian Herald informs us that the Second Presbyterian church in the city of New Albany, lately sent out a colony, and the pastor preached a sermon on the occasion, encouraging his people to go out as missionaries, and make an effort to bring a larger number of their population under the influence of the Gospel than could be done by one large church remaining together. We give an extract from his sermon, showing the reasons for the movement. He says:

"I say it is expedient for the spiritual interests of the whole body that it be divided into two bands. A church that is full and complete is exposed to peculiar perils, as pride, spiritual sloth, worldly-mindedness, it is ordinarily to contend against the world and the devil. The Christian graces require to be constantly exercised in order to their being kept polished and vigorous; and Christian men, like natural men, often need the spur of necessity to arouse their energies and keep their faculties in action. It is while a church is seeking to enlarge herself and fill up her vacant ranks —while the common burden is yet enough to require every member to stand up in his place, and individual responsibility is realized, that usually the best type of piety and the most public spirit are witnessed. It is then that something is found for all to do who have any disposition to work.

But again. More can be accomplished by the body divided in the furtherance of the great object for which God has established a Chuch in the earth. And here, I trust, has been found the chief consideration that has induced the division. We think we can do more in two bands for the glory of God and the salvation of souls. God is giving great prosperity to this city. He is sending in a large population. He is enlarging its business. Opportunities for money-getting, and success in money-getting, are having their natural influence to stimulate covetousness and selfishness, and to give the world increased power over the habits and the souls of the people. But this people and this prosperity, and all the growing business and wealth of this community, must be sanctified to the Lord.—To secure this end is the great work before the churches of Jesus Christ in this city. A full church gives opportunity for too many drones—and so long as there is a place for drones, drones will be made. The Christian man, or the Christian church, that loses the active and aggressive attitude, declines much in the vigor and tone of piety. Religion in its nature is not private, selfish or exclusive, but public-spirited and benevolent. The Christian life is chiefly out in doing good after the manner of Christ. If it suspends its active benevolence—if it ceases to look out for others' interests, and confines itself to pluming its own feathers, to dressing its own graces, it languishes at once. This division then is expedient because it gives more work for the hands of all our members—because it sets open a wide field for the development of Christian benevolence and the graces."

SABBATH SCHOOL CONVENTION.

The Convention, representing the Sabbath Schools of the Boston South Baptist Association, was held Feb. 8th, with the Baptist church on Jamaica Plain. An organization was effected by the choice of the following Board of Officers for the ensuing year:—President, N. P. Kemp, Vice President, Joshua Lincoln; Corresponding Secretary, Rev. A. H. Burlingham; Recording Secretary, W. H. Jameson; Treasurer, W. A. Bowdlear; Auditor, Francis Edward; Executive Committee, C. A. Elliot; G. S. Dexter, J. M. Hewes, A. Boyden. The returns from the schools exhibited the following summary: Classes 477, teachers, 476, scholars, 3,838, volumes in libraries, 12,151, number of reported conversions within the year, 81.

During the afternoon session, an essay on "the kind of books suitable for Sabbath school libraries," was read by Rev. H. Lincoln, of Jamaica Plain, followed by a free discussion which was engaged in by Rev. Messrs. Chidlaw, of Ohio, G. W. Bosworth, J. Allen, J. S. Shailer, J. Seaver, M. Merriam, and by brethren Boyden, H. E. Lincoln, Davis, Turner, Marsh, Smyth, Waldock, W. H. Jameson, and Bradish.

At the evening session an essay on "the qualifications of Sabbath school teachers," was read by Rev. J. W. Lathrop, of North Dorchester, which was followed with remarks by Dea. Hoyt, of the American Sunday School Union, Rev. J. M. Graves, and brethren Elliot, Williams, Cushing, J. Lincoln, Gunderson,

Both the essays were well approved, and the discussions which followed were earnest and spirited. The day was stormy, but the attendance was fair, and the interest of the meetings,was maintained to the close. The entertainment given the Convention by our friends on Jamaica Plain, was more than ample, and was proffered in the spirit of true hospitality. The Convention adjourned to hold its next anniversary with the Dudley Street Baptist church in Roxbury. Rev. T. C. Jameson, of Boston, and Rev. J. Tilson, of Hingham, are appointed essayists for that meeting.

DANGEROUS OPTIMISM.

Mr. Webster once said, with something of bitterness, that when he tried to awaken attention to the scheme for the annexation of Texas, "the optimists and quietists" of the North would not be convinced that there was any danger of such a thing. Their false security kept them quiet till the opportunity for effective resistance had gone by.

Yet Mr. Webster himself fell into the same mistake, declaring that there was no danger of slavery extending into the territories acquired from Mexico. Slavery exists now in Utah, and if that Mormon paradise ever becomes a State of the Union it will come in, in all human probability, as a slave State.

It seems strange that men will learn nothing from experience, where slavery is concerned. Yet so it is. Mr. Everett has said in the Senate, and the delusion is fostered by a reckless press, that the climate and soil of Nebraska are unfitted for slave labor, and that the question is needlessly agitating the nation. We are thankful that Mr. Everett has taken so decided a stand against the infamous proposition that has been sprung upon us, and which is pressed upon Congress with so indecent urgency. But, in proportion to our pleasure at his righteous attitude on the main question, we are concerned to see him lend the authority of his name to a notion so utterly unwarranted by facts,—facts that absolutely stare us in the face. Why, one objection to the bill in its present shape, is that it intrudes upon the Indian territory, running half a degree below the compromise line and including lands of the Cherokee Nation. Now it is notorious that both the Cherokee and Choctaw tribes hold slaves. Their laws against abolitionists are as severe as the code of Judge Lynch. If the soil and climate admit of Indians holding slaves, we would like to know what chemical constituents are to compel white men to respect human rights? Is the parallel of 36 deg. 30 min. drawn upon such a distinct geological or isothermal line that the elements north of it are in alliance with the African race, at war with Anglo-Saxon cupidity? And what do our optimists suppose the slave-holders are aiming at? Is it credible that they are straining every resource of power and influence to open Nebraska to slavery, without some reason for it? Those men are not fools. They have had the wit to make the North, as well as the South, tributary to their interest and ambition. They have hoodwinked and outwitted the whole nation. They know what they are after; and if the people of the free States suffer themselves to be quieted by the cry of peace when there is no peace, they will be very likely to gain all they wish. The great peril, it seems to us, is in popular indifference. There is a force in public opinion that will be felt at Washington, if it can only be set in action. We are glad to see that so many are moving in the matter, and only regret that the public activity is not increased ten fold. Every State legislature, the people of every congressional district, ought to utter a voice audible in the capitol, and in the cabinet, warning the conspirators against freedom and traffickers in broken compacts, that the free States are not to be trifled with, that there is a sense of moral and religious obligation not wholly debauched or eradicated by the influences of these evil days, which it is the interest as well as the duty of our representatives to respect.

A SPECIMEN OF THE SLAVE CODE.

The Louisville Journal of Feb. 3d, has the annexed official announcement:

There was committed to the jail of Jefferson county, Ky., on the 23d of Nov., 1855, a mulatto man who calls himself Edward Derby. He was committed as a runaway slave, having no evidence of being free. Said negro states that he is of free parents in Rochester, N. Y. His father's name is Rufus Derby and his mother's Charcy. He states that they both moved to Toronto, Canada, but understand they have returned to Rochester, N. Y. Edward is about 5 feet 5 inches high, has straight hair inclined to curl, black eyes, reads and writes a little, and has the sign of an anchor stamped on his right hand. Should the boy be a slave, the owner will please come forward, prove property, and pay charges, or he will be dealt with as the law prescribes.

Robert Buckner, Jailor.
Louisville, Ky.

This "mulatto man," says the Rochester Democrat, told a true story, but in a Slave State, truth, from such a person and under such circumstances, avails nothing. The Slave code inexorably condemns a man, the color of whose skin indicates a tinge of African blood, as a slave. And if no one claims him he is sold for his jail fees. We suppose it is the duty of the jailor to give the above minute description, but it strikes us that it affords a chance to the unprincipled kidnapper to trump up testimony that would enable him to claim "the boy" and hurry him down the river to the New Orleans market. If our Southern friends will persist in arresting free colored men, we submitt that they should adopt measures to protect them from unlawful claimants.

Derby will in a few days be released from his long and unjust imprisonment. The fund necessary for his restoration to freedom was promptly contributed by a number of our citizens.

A NOVEL CLAIM.

Not so very novel, after all, for we have often met with it; but a very strange one, a priori.

John Mitchel, who has suffered exile for his zeal in behalf of the liberties of Irishmen, has made himself unenviably conspicuous by declaring, since his escape to this country, the opinion that slavery is innocent, if not laudable, and that, if able, he would be glad to have a plantation well stocked with negroes. Such a sudden and violent descent from the altitudes of a martyr for freedom to the abyss of the meanest of all earthly despotisms, as might have been expected, made a sensation. Not abolitionists alone, but some of our most conservative journalists felt and said that Mitchel had disgraced himself. Among others who took note of the phenomena, was the Rev. Henry Ward Beecher, who gave the "exiled patriot" the benefit of his observations in a characteristic article, to which Mr. Mitchel has replied in an effusion possessing more traits of what is sometimes called "Irish impudence," than of mental or manly power.

Upon this passage at arms the Charleston "Southern Baptist" remarks: "To us this appears to be pitiful business. If there is any man on earth who has won a right to liberty of thought and utterance, that man is John Mitchel."

As no one has denied John's right to freedom of thought and utterance, we take the editor to claim that his right excludes that of others. Now we had supposed our right to form and express an opinion of Mr. Mitchel, to be as full and perfect as any right of his to discuss the merits of slaves and slaveholders. Mr. Beecher is probably of the same mind. But our excellent friends of the South have such eccentric notions of freedom, that we have no reason to be surprised at any confusion of thought when they try to discourse upon it.

PRAYER FOR COLLEGES.

President Hopkins, in his discourse commemorative of the late Amos Lawrence, gives the following as his opinion respecting the work of grace in Williams College in 1848–9. He believed, says Dr. Hopkins, in revivals of religion, and prayed for them. In 1848, he wrote, "This religious awakening among your college students is among the blessings that our Father vouchsafes to his servants who labor faithfully in their work, and I can see his hand as plainly in it as though it was thrust before my face as I write this sentence. Let us, then, bless his holy name, and thank him as disciples and followers of Christ the beloved, and urge upon these young men to come forward as 'doves to their windows.' If my work and my trusteeship have in any manner been instrumental in this good work in your college, it will be matter of grateful thanksgiving while I live." Of the religious movement in Boston, in 1849, he says, "Our dead Unitarianism of ten or fifteen years ago is stirred up, and the deep feelings of sin, and salvation through the Beloved, are awakened where there seemed to be nothing but indifference and coldness, and my hope and belief is, that great good will follow." Still later he says, "And now let us turn to matters of more importance—the awakening of the young men of your college to their highest interest, the salvation of their souls. I have been moved to tears in reading the simple statement of the case, and I pray God to perfect the good work thus begun."

BUNYAN AND WESTMINSTER ABBEY.

The great dreamer of England never dreamed of his own literary immortality. His bitter persecutors never imagined that the long imprisonment in Bedford jail would entitle the tinker preacher to sepulture in the Mausoleum of England's honored dead. But justice moves with a sure, if tardy pace; and a movement is now in progress to secure a monument to John Bunyan, side by side with Shakspeare and Milton, in Westminster Abbey. The character of the men who have originated it, and the cordial response which the project has received from the nobility and higher circles in English society, are the best guaranties of its success. Bunyan deserves a high place among England's worthies, for his Pilgrim has carried the fame of English literature through the world. It had a wider circulation in his lifetime, compared with the number of readers, than the literary marvel of our age, from the pen of Mrs. Stowe. Slowly, but steadily, has it conquered its way in English literature, compelling the admiration of fastidious critics, till it stands confessed as one of the greatest achivements of human genius. Cowper feared to name it in his day, lest it should provoke a sneer, but the first critic of this age has ranked it with the *Paradise Lost*, as a production of the highest creative genius. Hume sneered at Bunyan, and said one might as well compare a mole-hill with a mountain, as compare him with Erasmus and other great names in letters, but we would hazard the prediction, that when future generations have forgotten David Hume, the memory of John Bunyan will be more fragrant than in our age. The monument to Bunyan in Westminster Abbey will receive homage which is paid to few relics in those solemn aisles.

A GOOD BEGINNING.

There are cheering signs that those who co-operated in the election of our present city government did a good service for the interests of public morality and good order. Mayor Smith and his associates in office have begun to deal heavy blows on a class of offences that have been too long winked at. The Sunday law is no longer a dead letter, as the increased quiet of the city on the day of rest gives proof. The liquor law is not wholly forgotten, though its "mission" is still scantily prosecuted. The advent of a large party of gamblers in the police court, and the punishments awarded show that the police are not idle. All these are auspicious indications, on the part of the municipal authorities,—indications of a spirit which, if consistently exhibited, will merit a very grateful appreciation on the part of good citizens generally.

We have called this a beginning. We hope it will prove such. There has been in times past too much occasion for the reproach that demonstrations like these are so partial and fitful as to have the appearance of being done more for effect than from any earnest and determined purpose; that a descent is now and then made on a single party of gamblers, while the police well know that other parties are gaming as securely as the most honest laborer works in his proper calling; that a show of outrage on virtue is made in pouncing on some wretched den of infamy in the "Black Sea," while more "respectable" haunts of vice are passed by without disturbance or menace; that "low groggeries are dealt with according to law in the strictness of "the letter which killeth," while such as are able to gild their saloons go unrebuked. While thankfully giving credit for what has been already done, and without indulging that impatient temper that demands the work of a year in a single month, we may be allowed to express the hope that the experiment will be fairly tried, how far law can be made effectual for the restraint of vice and of its incentives.

A FAREWELL MISSIONARY MEETING

Was held on Lord's day evening, at the Tremont Temple, relative to the departure of Rev. J. H. Chandler and Rev. R. Talford, with their wives, as missionaries of the American Baptist Missionary Union. The Scriptures were read by Rev. T. C. Jameson, and prayer was offered by Rev. W. H. Wines. Dr. Bright stated that Mr. Chandler is a member of the Siam mission, and returned to this country some eighteen months since, in order to replenish the printing establishment with presses, fonts of type, and all necessary materials, that were destroyed by fire two or three years ago. Mr. Talford, a recent graduate of Rochester Theological Seminary, is to be connected with the Chinese department at Siam. When he enters upon his labors, he will be only one of eight, in a population equal to that of all New England. When shall we be enabled, be asked, instead of sending only *two* missionaries, to such a nation as the Siamese, to send them by scores, and in a manner worthy of the cause, and of the ability of our churches?

Mr. Chandler said that in returning to his missionary work, he did so with pleasure, for he believed that God had called him to labor there to superintend the printing office till a printer can be obtained, and to preach the gospel. Siam is a great and an important field, containing three or four millions of inhabitants. He had hoped that in returning, he should not only be enabled to replenish the printing office, which was very important, but to be accompanied by at least three or four missionaries. But instead of the mission being thus strengthened, he goes back to find it greatly weakened, by the death of Dr. Jones. Now Mr. Smith labors alone in a kingdom which God has thrown wide open for missionary effort. I bid you all farewell—pray for us.

Mr. Talford said he looked forward to his departure for a missionary field with rejoicing, rather than with sorrow. He could joyfully leave relatives, friends and country. He hoped to live and preach the gospel to the heathen—to tell them of the love of Christ. He felt his own insufficiency, and should shrink from the undertaking, were it not for the promise—"Lo I am with you alway even unto the end of the world." He should go implicitly trusting in Christ, under whose commission he was embarking. One thing troubled him—the fact that so few Christians were willing to go to heathen lands. Christian friends, he said, you profess to have given up all for Christ. You were not placed here to enjoy the pleasures of the world, but to glorify God. He strongly urged upon the numerous young men present the claims of the heathen, and appealed to them to live for Christ and not for themselves. He closed by earnestly soliciting the prayers of Christians, for him and his companions during their passage, and while toiling on heathen shores.

Dr. Dean, returned missionary from China, followed with a pleasing address in reference to China and the Chinese mission. Rev. Mr. Fish, of Newark, made some remarks, after which Dr. Cushman, in behalf of Christians present, gave the missionaries the hand of fellowship, accompanied with expressions of Christian sympathy. The meeting, which was crowded and deeply interesting, was closed with prayer by Rev. William Howe.

These missionaries embarked on Monday morning, in the ship Minstrel, at Union Wharf, bound for Singapore. The customary religious services were attended on board ship, prayer being offered by the Rev. T. C. Jameson.

LETTER FROM CHINA.

Hong Kong, Nov. 25, 1853.

Messrs. Editors,—The city of Amoy was recovered by the Imperialists on the 11th inst. For a day or two previously the leading insurgents were busy moving their families and effects, preparing to evacuate the city. On the night of the 10th, the insurgent leader himself embarked, and before daybreak of the 11th, the Imperialist forces entered and took possession of the city. As might have been expected, there was a fearful massacre of the unfortunate wretches who fell into their hands. It is estimated that from 700 to 1,000 men were massacred in cold blood. As an act of humanity the Commanders, Captains Fishbourne and Vansttart, of the British war vessels at Amoy, interfered to stop the butchery. They succeeded in rescuing about 300 of the prisoners, many of whom were mortally wounded. On the 20th all was quiet, and business was being resumed.

We have advices from Shanghai to the 19th inst. The Insurgents have lost all the towns and walled cities in the vicinity, of which they took possession at the first rising, and now only possess Shanghai. Their fleet, also, including two foreign ships that they had purchased to contend against the Imperialists, have fallen into the hands of the Imperial fleet. Unless the insurgents be soon reinforced from Nanking, or some other quarter, or be aided by the interference of some foreign power, they must ere long give way to the superior Imperialist forces that are collecting against them. The operations of the Imperialists have already been greatly impeded by foreign interference. Subsequent to the capture of the insurgent fleet, the Imperialists on shore intercepted some cannon that were being taken from a foreign Hong to the insurgents in the city. These were forcibly taken from the Imperialists by a company from Her Majesty's ship Spartan, and carried off to that ship. This act is very little in accordance with the professed neutrality of Her British Majesty's government. The position assumed by foreigners generally towards the two parties at Shanghai is likely to lead to something which will be made a casus belli against the Imperialists.

The reports from the North in reference to the progress of the Nanking Insurgents towards Peking are so contradictory and so much of the "it-is-said" character that little reliance can be place upon them. According to one report the Insurgents had arrived at *Lung-Ping* in Pih Chih li and had succeeded in heading off the Imperial Army, and were *between* it and the Capital *Peking*, and only about 150 miles from the latter. While another report, which seems to me the more reliable one, is, that the Insurgent Army that had entered the province of Chih-li had been utterly routed.

We hear but little now of the reported "Christian character" of the Insurgents, and what little we hear is unfavorable. The doubts and fears which I expressed in my first communications are every day becoming more confirmed. I am sorry to see such positive and highly colored statements, in reference to the "Christian character" of these men, as have been published in some of the home papers. They are calculated to raise expectations that will likely never be realized.

Yours, very sincerely,

J. W. Johnson.

THE BACKUS HISTORICAL SOCIETY.

[The following document we publish at the request of the Board of Councillors of the Backus Historical Society. It will be seen that the object contemplated by the Society is one that should be dear to the Baptists of New England. We hope all the friends of the same will employ their influence and efforts to furnish such materials as will further the objects of the Society. Minutes of Conventions and Associations, and any other documents pertaining to principles and doings of the Baptist denomination, will be gratefully received.]

It is now about one year since the question of the formation of a Baptist Historical Society was brought to the notice of the denomination in New England, as an immediate, practical measure; and after ample consideration, such a Society was formed at the close of the Educational Convention, held in the city of Boston in the month of March last. This Society, taking the name of the Backus Historical Society, declares its object, in the second article of its constitution, to be, "to collect and preserve, by publication or otherwise, materials illustrative of the history of Baptist churches, and of the principles by which they are distinguished, in all ages and countries, but more especially those which relate to the origin and progress of the Baptist churches of New England."

In carrying into effect the purposes intimated in this article, there are several particular labors which have engaged the attention of the Councillors. One of these is the reproduction of old and valuable works, illustrative of the history of the denomination, which are now obsolete or were never published, and the connection with them by Introductions and Notes, of memoirs of the lives and times of their authors. A succession of such works exists, around which might be gathered the history of the denomination from the earliest settlement of New England. Of such works the "Ecclesiastical History of New England," by Isaac Backus, with the papers left by that remarkable man, would command the earliest attention of the Society. Not only has his history a high character for its documentary value, but his life extended over a period (1724—1806,) which covers the great spread of Baptist principles over New England, and those prolonged struggles with the civil powers for religious freedom, which had their final and glorious triumph not long after he had gone to his rest. The republication of his history, properly edited, would make a work of great interest and value, which could hardly fail to re-awaken somewhat of the spirit of those valiant men whose deeds, under God, secured for us our liberties. There are other works, as already stated, written at other periods, whose republication, with similar illustrations, would restore with equal freshness, and with similar advantage, the periods to which they belong.

Another labor which has engaged the attention of the Councillors is the collection of records and other documents,—books and pamphlets,—reports and minutes,—magazines and newspapers,—which constitute materials for history, and which are exceedingly liable to perish, without some place of deposite and preservation. It is a gratification to know that the organization of this Society, though it has as yet scarcely begun its work, has resulted in inquiries for such historical materials, and in better preservation of them, and that already, to some extent, collections have been placed in the possession of the Society. The Board ask particular attention to this department of the Society's labors, and that materials illustrative of local or general history, however unimportant they may seem, may be treasured up with care and lodged with the Society at convenient times. The scattered rills which collect the waters of hillsides and vallies, are not more essential to the formation of mighty rivers, than are the records of local events, which are the rills of history, to the completeness and accuracy of historical knowledge. The Smithsonian Institution at Washington accepts with gratitude the little pamphlet, which embodies the by-laws of a village society for charitable purposes. Macaulay could never have written his history of England, but for the pamphlets of the seventeenth century.

The Councillors, however, have not confined their attention to New England history alone, nor to the history of American Baptists. The purpose of the constitution is more comprehensive. The rise and spread of Baptist sentiments in Massachusetts in the time of Backus, was signalized by the rise and spread of their sentiments, in bringing Divine truth in successful contact with the minds of men by oral teaching. The pulpit was with Dr. Vinet in his life time, a sphere of influence and power. Few men of modern times have equalled him as a sermonizer of rare grace of style, deep, acute, comprehensive, and moving thought. Such a preacher is peculiarly fitted to speak of the qualities that give power to the ministry. This has been done in the present volume in a manner quite exhaustive and complete. Our brethren in the ministry will not fail to put themselves in possession of such an aid to them in their all important work.

Christ our Life: In its Origin, Law, and End. By Joseph Angus, D. D. Philadelphia: American Baptist Publication Society. Boston: Heath & Graves.

This is a book of rare value to the general reader. It is a prize production, its merit being sufficiently declared by the unanimous award of the committee to whom it was submitted—all members of the Church of England—after an examination of sixty-four manuscripts. The book is of course free from all sectarian bias, and is marked by great catholicity, as well as breadth of view. In five chapters, including an Introductory, it treats of the History, Ministry, Teaching, Sacrifice, Priesthood, and Kingship of the Lord Jesus. Dr. Angus, its author, will be recognised as President of the Baptist College at Stepney, England.

D. Appleton & Co., New York, has just published A Manual of French Verbs, comprising the formation of Persons, Tenses, and Moods of the Regular and Irregular Verbs; A Practical Method to trace the Infinitive of a Verb out of any of its Inflections; models of sentences in their different forms, and a series of the most useful idiomatical phrases; the whole illustrated by numerous examples. By T. Simonne, Professor of Languages.

"The Christian Diadem and Family Keepsake" is a monthly periodical, each number containing thirty-two pages of letter press, embellished with fine steel engravings, and worthy of the extensive patronage which it already enjoys. See advertisement in another column.

D. Backus, Jr., Esq., has been appointed by the Governor and Council, Commissioner of Insolvency for Hampden county, in place of Hon. Samuel Hitchcock, deceased.

Rev. Thomas Hill, D. D., Brookline, Mass., or to the Treasurer, the Rev. A. S. Train, Haverhill, Mass. They desire such names and funds at the earliest period, in order that measures may be taken to commence the preparation and issue of historical works. These works once produced, will illustrate the value and importance of the Society, and be its sufficient and permanent recommendation.

Boston, Feb. 4, 1854.

VERMONT CORRESPONDENCE.

As seasons are passing, occasional changes among us, invite the attention of the faithful chronicler of the times. The church at Windham, has been left destitute of a pastor, by the removal of Rev. C. H. Green to Hydeville. He has labored at Windham about seven years, and has been highly esteemed there, as a minister adapted to dwell among his own people. It should be understood that he has left an important field which should soon be supplied. Rev. W. Tillinghast, late of McGrawville, N. Y. has been invited to Wilmington, but it is not known whether he will settle there, or leave that church still longer destitute. The revival at Grafton still continues, though conversions are not so frequent as they have been some weeks past. About 140 have been baptized, and many more converted. Rev. Emerson Andrews, who labored there with so much success during eleven weeks, has left and commenced a meeting at Ware Village, Mass. Rev. D. M. Crane of Northampton, Mass, is supplying the church, a few weeks, having yielded to an earnest solicitation to revisit the people with whom he was formerly settled. A pastor is greatly needed there. The adjoining towns, especially Windham and Townshend, are sharing in the good work which has been so extensive in that town. The church at Windsor are still afflicted, in the continued sickness of their pastor, Rev. E. Hutchinson, who is confined to his room, where he has been a great sufferer since June last. Meetings have been suspended at Chester, since the removal of Rev. Reuben Sawyer, whose loss is much regretted in that place, and throughout the State. Vermont ministers seem to be regarded abroad as a kind of public property, which may be appropriated by churches and organizations in other States, without regard to the interests thus seriously injured. More than forty of our ministers have left the State to labor elsewhere, within the last ten years. This is a large draft upon so limited a number as compose the ministry of our churches, and it has been felt as a serious detriment to our prosperity. It may be flattering to know that our ministers are so highly appreciated in other places, but such compliments will not atone for our frequent losses from this source. It is gratifying however to know, that some attempts at this kind of robbery prove quite unsuccessful. Two of our pastors, who could not be spared without the deepest regret all over the State, have recently been found invulnerable to certain well directed attacks upon them, by those who have felt authorized to "covet earnestly the best gifts."

Some of our larger villages sustain a course of public lectures during the winter months, and thus the most distinguished names in that profession are from time to time announced to the no small excitement of the communities, supposed to be by this means, greatly favored. Without here assuming to approve or disapprove, of the Lecture system, it is obviously, desirable, that so long as there are to be such entertainments, we may be known by our representatives, among those employed. We certainly have men in our ranks, though it may not yet be known in some sections, who would not be left in the shade, upon any platform where the most popular lecturers appear. At Rutland and at Brattleboro, Rev. Dr. Magoon, of New York, has recently lectured, with marked approval. At the latter place he met a second engagement, having established his reputation as a lecturer there last winter. His ability, learning and eloquence, as well as his denominational position, have been readily acknowledged with all due respect; while his originality, instructiveness, impressiveness, and attractiveness, have been highly appreciated by all classes of the community.

The last two Sabbaths have been extremely cold, and Vermont ministers have preached with the thermometer ranging from 18 to 24 deg. below zero.

MINISTERS AND CHURCHES.

Rev. William H. Shailer, D. D., we learn, has resigned the pastorate, the duties of which for seventeen years past, he has discharged with so much favor and acceptance in Brookline, Mass. He has accepted the call tendered to him some time since, from the First Baptist church, Portland, Me., and removes soon to the inviting and important field of labor which opens before him in that growing city. Rumors of this change being contemplated, have, for some time been in circulation, but the hope had been cherished by many that Dr. S. so long and intimately identified with our denominational enterprises and growth in this section, might still be induced to remain among us. Providence has ordered otherwise, and now we cannot but hope that the loss of Massachusetts in this matter, will be an equal gain to Maine.

Zion's Advocate informs us of the recent dedication of a new house of worship in Brooklin, Me.—Sermon by the pastor, Rev. O. B. Walker. The house with all its fixtures, including a sweet toned bell, elegant chandelier and carpets, cost $5,200.—Yet at its dedication there was not a single dollar of debt upon it.

Last Sabbath, Rev. J. M. Chick closed his labors as pastor of the Baptist church in Plaistow, N. H., pleasantly declining to serve them longer in this relation. Mr. C. has labored efficiently and acceptably as a pastor in New Hampshire for the past twelve or fifteen years.

At North Manlius, N. Y., a neat and hand

TOWER'S READERS.—As a means of elevating the character of our schools, it is essential that they be furnished with a judicious selection of books. It is only secondary to the importance of having them supplied with competent and faithful teachers. The books used should be well adapted to the purposes of teaching. Especially is it important that the *Readers* be unexceptionably the best. The selections should contain pure thoughts and refined sentiments. They should be of such a character as will improve the understanding, elevate the feelings, move the affections, and inspire the pupil with a regard for what is excellent, and thus tend to make him wiser, happier, and better.

We therefore take pleasure in calling the attention of Teachers and Committees to Towers's series of Readers. The first books of this series are admirably adapted to the wants of the pupils for whom they are intended. The selections are sufficiently simple and easy, but never tame and affected. They are well written, and free from trivial faults, and, what is most important, are suited to produce the best moral effect. The lessons and exercises forming a complete system of articulation, are arranged and illustrated in such a way, that the teacher can readily make a child understand them, and thus aid in removing his faults, and secure his future progress.

The books for the more advanced classes, are the best we have examined. The several articles of elocutionary matter, occupying some fifty or sixty pages in each book, may be read with pleasure and profit. The author has shown himself a critic, not only competent to point out the real faults and material errors of many "Readers" now in use, but also to prepare one in a high degree superior to those he is capable of censuring.

He has exhibited a capacity for relishing the productions of genius, which is a sign of good taste, and also for developing the principles of good reading, by which such productions may be made to have their legitimate influence over the mind and feelings of the pupil. He has done this so well, that teachers and pupils must be profited by the study of his work,—must be profited, unless they neither know the value, nor can conceive the reality of such principles, like one ignorant of the first truths of philosophy, who, finding the sensible horizon a plane surface, can form no idea of the spheroid form of the whole, which he does not see, and laughs at the account of the antipodes, which he cannot comprehend.

The selections are from authors who are considered as standards in their respective departments. The graces of language are indeed considered, but never as an equivalent for sound moral principle. Many of the pieces exhibit at the same time a smoothness and an energy, at once alluring and stirring, and are calculated in an eminent degree to elevate the morals and refine the taste of the pupil. We therefore like these books for their well written and well chosen lessons of morals and taste—lessons pleasant and appropriate, and full of good sense. We like them, because they contain none of that miscellaneous trash too current in our reading books, which is useful only to steal away the time, and injure the best feelings of our children. In conclusion we recommend the books as seriously instructive, as well as highly interesting, and whoever will examine, will find they contain fewer faults than most books of a similar character.

For sale by B.B. Mussey & Co., and W. J. Reynolds & Co., Boston.

FIRST LESSONS IN LANGUAGE, or Elements of English Grammar. By D. B. Tower, A. M., and B. F. Tweed, A. M. Clark, Austin & Smith. Boston: B. B Mussey & Co., and W. J. Reynolds & Co.

The plan of this little book is truly philosophical, the result of long and successful teaching. The wisdom of experience has here simplified and condensed, till the task of teacher and learner is as much facilitated as it probably ever can be. Less is given of dry and abstract study for the mere memory—more for the active and constant exercise of the other mental powers. From simple, plain, and familiar examples, principles are deduced so naturally, one by one, that the pupil progresses understandingly, and is interested in each step. Teachers say that this is the very book for beginners, and yet contains all that is generally taught on this subject in our schools. Committees and Teachers are recommended to examine it.

CONNECTION OF SACRED AND PROFANE HISTORY: Being a Review of the Principal Events of the World as they bear upon the State of Religion from the close of the Old Testament History till the establishment of Christianity. By D. Davidson. Three Volumes in one. New York: Robert Carter & Brothers. Boston: Gould & Lincoln.

This work has long since taken its place as a standard in our historical religious literature. The design of Dr. Davidson, as is dicated in the above title page, is to show the relations of history to early Christianity, and thereby to trace the Divine hand in the former as well as the latter. God's care of his cause among men, is here made to pass strikingly before the mind. We are glad to meet this work in so compact a form, placing it in cost within the reach of many to whom, heretofore, its pages have been sealed.

LIGHT ON THE DARK RIVER; or, Memorials of Mrs. Henrietta A. Hamlin, Missionary in Turkey. By Margarette Woods Lawrence. Third Edition. Boston: Tickner, Reed & Fields.

We have in this neatly printed volume, prefaced with a fine likeness of its lamented subject, a beautifully drawn out record of female character—Christian and missionary devotion. Mrs. Hamlin was the daughter of Rev. Dr. Jackson, of Dorset, Vt., where she was born in 1811. In 1838, she was married to Rev. Cyrus Hamlin, of the American Board, and accompanied him to the Mission in Constantinople the same year. Twelve years of life were devoted to missionary toil, and death came to claim his prey, leaving a sorrowing husband, five motherless children, and a large circle of weeping friends. The Memoir is so woven as to cause a deep and happy impression in the reader. It shows Mrs. Hamlin to have been a Christian woman who joined a large culture to the natural endowments of mind and heart. Her history adds another choice treasure laid upon the altar of Missions.

MUSICAL LETTERS FROM ABROAD: Including detailed accounts of the Birmingham, Norwich, and Dusseldorf Musical Festivals of 1852. By Lowell Mason. New York: Mason & Brothers.

These letters treat almost wholly of music, embracing the observations of Mr. Mason during his late travels in England and on the Continent. Music, as he saw it performed in concerts, in cathedrals, in Protestant and Romish churches, and on various occasions, is here described as none but an amateur in such matters could do it. Mr. Mason thus refers to what he saw and heard of congregational singing in Baptist Noel's chapel in London:

> There is neither organ nor choir in Mr. Noel's chapel. The singing is entirely congregational, and is led by a precentor, who occupies a secondary pulpit in front of that of the minister, and who, in addition to his singing duties, reads the notices. He gives out the hymn, proclaiming its number, and also at the same time gives the name of the tune; then he reads a stanza which is immediately sung by all the people, and in like manner, the succeeding stanzas are read and sung. It is not easy to see why the stanza is to read before it is sung, since all the people have hymn-books, and many of them also tune books. The singing of the psalms was as good as may be expected where *choir tunes* are used for *congregational purposes*. The tunes here were altogether too difficult for the people to sing, difficult in rhythmus and difficult in melodies. The attempt, too, to sing in parts, was not in all cases productive of the greatest good; for example: We stood by the side of a young man who was furnished with a tune book containing only the bass part. In the first tune we sung out the bass with as much voice as we could command, but in the second tune we were unacquainted, and could not therefore join in the exercise. This was observed by the young man, who drew near and held out his bass part, thus enabling us to sing. But he, while he was looking carefully first at his hymn book, and then to his tune book, so as to see and be right, was, with his bass part before him, singing all the way the *treble part, two octaves below the pitch!* How a little knowledge may expose one's ignorance!

> The general effect of the singing was, notwithstanding these drawbacks, very good, vastly better than some of the attempts at musical display which we have witnessed in churches in England and on the Continent; and if it was not *musically attractive*, it was *religiously edifying*, and served to revive the affections and lift them upwards.

> The standing position was observed in singing, and the sitting position in prayer. The people generally had Bibles, and often referred to the texts which the preacher quoted.

THE HISTORY OF FORTY CHORUS. By Thomas Hastings, author of "Dissertations on Musical Taste," etc. New York: Mason & Brothers.

The author says the incidents embraced in the sketches of which this book is comprised, are substantially true. His leading object has been to afford useful instruction, in such a manner as to avoid unpleasant personalities. While no individual will here recognize his own likeness, multitudes may discover characteristic features which are worthy of their contemplation.

MRS. BEN DARBY: or, The Weal and Woe of Social Life. By A. Maria Collins. Cincinnati: Moore, Anderson & Co.

The design and spirit of this book are suited to awaken a lively interest in the reader, and the impressions which it seeks to create, so far as we can judge from a hasty examination of it, are earnest and wholesome.

PAULINE CHART.—Mr. J. W. Bonham, of Newton Centre, Mass., has published a lithographic chart, embracing with a map of St. Paul's Travels, and the field defining his labors, a condensed view of the events and incidents in his life. In parallel columns are indicated the several missionary excursions, and leading occurrences, which make up his written history, all so neatly and distinctly arranged as to produce not only a strong impression on the eye of the beholder, but to answer the convenient and practical end of a most easy and comprehensive reference. To Sabbath school superintendents and teachers, to ministers, and all students of the New Testament, this chart will commend itself as a pleasant and valuable companion and assistant to make them more familiar with the life and labors of the apostle to the Gentiles, and thereby an important portion of Biblical history. Mr. Bonham has done his work with much care and skill, and we shall be glad to hear of the merited success of his undertaking. Boston: Heath & Graves, and Gould & Lincoln.

HARRY'S LADDER TO LEARNING: With one hundred Illustrations. New York: Harper & Brothers.

LOVE EACH OTHER; or, Strive to be Good. Stories designed to advance the Young in Virtue and Morality. By Mrs. Livingston. Boston: Dayton & Wentworth.

The compiler of the latter book has had aims at a good moral impression, as well as interest in the young reader. The design of Harry's Ladder is mainly to amuse.

☞ The Gospel Banner is the title of a new paper issued from St. Louis by Frazer, Kennedy, and Spaulding. J. D. Fuller, editor. The distinguishing feature of the paper is an advocacy of the principles and measures of the American Bible Union.

GENERAL INTELLIGENCE.

FOREIGN.

THE steamer Pacific, from Liverpool Jan. 25, arrived at New York on Thursday the 9th inst.

The Eastern question was still in suspense. The reply of the Emperor of Russia to the Four Powers had not been received. There were some rumors which are not worth repeating. The general apprehension would seem to be that expressed by the London Times: "As the chances of a diplomatic pacification are exhausted, the means of military resistance now demand the united attention of the European Powers."

On the Danube there had been some fighting, the issue of which was not known, but as the Russians had received large reinforcements at several points on the river, they were supposed to have effected a passage, though the intended preliminary of driving the Turks before them does not appear to have been accomplished.

The military, preparations of Russia are on the largest scale, and the clergy have made a large loan to the government,—a fact which will help to confirm the emperor's notion that he is divinely commissioned (not "omniscient," as the types made us say last week.) to drive the Turks from Europe. The Sultan continues his armaments. The activity of military and naval preparations in France is extraordinary. In Sweden, as in France, popular feeling is strongly anti-Russian, and it is said that a neutrality can be maintained with great difficulty.

All these movements and expectations depress the public funds and raise the price of breadstuffs.

From China news has come that at the end of October the insurgent army had reached to within sixty miles of Pekin.

CONGRESS.

THE Nebraska debate continues in the Senate. Mr. Everett has made an able speech, and Mr. Freeman Smith of Connecticut has at least made a long one, running through two days. The House has rejected the bill to supply deficiencies in appropriations for the current fiscal year,—a pretty serious measure. But there are abuses alleged as connected with this annual deficiency bill, which, if true, would make its rejection not a bad thing—if Congress would adhere to that course steadily—which it will not.—A large quantity of public lands has been ceded to different States for railroad purposes.

Mrs. E. C. JUDSON.—The Madison County Journal, of the 4th instant, announces the very serious illness of Mrs. Judson. "She has been rapidly failing for the past few weeks, and her physicians have but little hope of her recovery. Her disease, it is feared, is a seated consumption." In a few lines written to us the 20th ult., says the Baptist Register, she seemed to anticipate this result. She says, "My opinion now is, that I am not far from that rest which remaineth for the people of God."

AMERICAN BAPTIST PUBLICATION SOCIETY.—The prosperity which has attended the operations of this Society for the last few years, has furnished occasion for wide-spread congratulation. The last quarterly Baptist Record informs us that the Society finds its present quarters too strait—and that its increasing business demands more room. It is proposed to sell their premises on Arch street, with the design of erecting a larger building on Chestnut street, which will require $30,000 more than their present building will sell for; the total amount to be $55,000. Two members of the Board have subscribed $5,000 each, leaving $20,000 to be raised in Philadelphia and vicinity, which it is expected will shortly be obtained.

It is proposed, also, to raise a fund of $20,000 for publishing purposes—one who subscribed $5,000 for the above object, offers to pay $1,000 for this.

"HOT CORN."—The press appears to have been very generally misled concerning the real character of this issue, supposing it made up of similar sketches with the hot corn story, the reading of which excited so extensive an interest at the time it appeared. The title page and professions of the book justified this impression. But a closer examination shows it to be a production which savors strongly of the purlieus, and by its indecent delineations, as adapted to familiarize the reader with scenes of which it is "a shame to speak." Our own notice of the book, though somewhat guarded, failed of doing it justice as a purveyor of poison into the minds of those who read it, and we hereby litt against it a note of warning. We desire to see no such corrupting issues in circulation.

REV. DR. JUSTIN EDWARDS.—A memoir of this devoted servant of Christ is in preparation; and all who have letters or documents from his pen are earnestly requested to send them without delay to "Mrs. Justin Edwards, Andover, Mass. So far as desired, all will be safely returned.

☞ We learn that Rev. T. C. Jameson, pastor of the Tremont Street church, commences a series of lectures on Palestine, at the Temple next Sabbath morning. It will be remembered that Mr. J. visited that country within the year past.

THE GREAT WALL OF CHINA.—In a lecture on China, delivered at Bolton, Eng., Dr. Bowring said it had been calculated that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not furnish materials enough for a work such as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

A NEW BRANCH OF STATISTICS.—A correspondent of the Franklin Co. Vt., Herald, while stopping at a hotel in one of the most populous towns in Vermont, took pains to count the oaths which were spoken in his hearing. The names of the Deity were profanely spoken on Monday 136 times; Tuesday 297; Wednesday 148; Thursday 369; Friday 191; Saturday 205, and Sunday 331. The prevalence of this vice is a disgraceful feature of the age.

FOR THE BEST LIFE BOAT.—The Massachusetts Humane Society have offered a premium of $500 for the best life boat, and $100 for the best carriage by which to transport the same on the coast. Boats and carriages competing for the prize will be tested in August next before a committee chosen by the trustees of the society. The boats must not be expensive, nor exceed 1000 pounds in weight.

LEGISLATIVE.—The House passed Sept. 8th, by an overwhelming majority, the resolve providing for the amendment of the Constitution so as to make the plurality principle applicable to the election of all State officers. This resolve has now passed both Houses, but the amendment must receive the sanction of the next Legislature, and afterwards of the people, before it can be incorporated in the Constitution.

The resolve for amending the Constitution so as to change the day of the annual election to the Tuesday next after the first Monday in November, also passed the House by the necessary two-thirds vote.

A CHAPEL FOR THE POOR.—We learn from the Worcester Spy that Ichabod Washburn of that city is about to erect, at his own expense, a substantial brick chapel, for the free use of the public for religious worship. The building is to be 40 feet by 80 feet; and in one portion of it there is to be a dwelling house for the Minister at Large, who is to supply the chapel, and who is to be supported by the Evangelical churches of the city.

KALAFAT, of which so much has been said lately, is a town of 2,000 houses. It is surrounded with walls, has a quarantine, a town hall, a custom house, three churches, and a cavalry barracks. It is the chief place of a sub-administrator's district. The redoubts raised by the Turks are of great extent and strong. They are partly raised on two high hills in the plain of Kalafat, about a mile distant from each other, and have a numerous artillery. All the neighboring country is commanded by these hills in such a way that no approach to the Danube can be made. In 1828 these hills were occupied and fortified by Russians. Between Widdin and Kalafat the Danube is little less than a mile wide, and the course of it is very rapid. The island in which the Turks are fortified is situated near the left bank; it is partly covered with wood, and is defended by strong intrenchments in earth, bearing large artillery. Above Widdin the Turks have constructed a new citadel according to all the rules of art.

THE LIQUOR LAW IN CAMBRIDGE.—The movement which commenced with the Citizens' Petition to the Mayor, and his public reply, has resulted more favorably than was expected. Some prosecutions have taken place, in which the parties have been bound over to the Common Pleas Court, and several of them have now given up the trade altogether, as well as some nine others, against whom prosecution would have been instituted had they not done so. The enforcement of the law creates a little excitement, but no very decided opposition.

The commitments to the Watch House have been seventy-five per cent. less during the past month than they were the month previous.

A PEACE MOVEMENT.—The London Times states that a deputation from the Peace Society has just left England for St. Peterburg to endeavor to induce the Czar to come to terms with Turkey. The deputation consists of Mr Henry Pease of Darlington, Mr. Joseph Sturge of Birmingham, and a gentleman from Bristol whose name we have not heard.

MEDICAL.—We have seen a number of letters in the hands of Dr. W. M. Cornell of this city, from his patients or their friends, who have been cured of Epilepsy; they are *bona fide* letters, and show a high degree of success in the treatment of this difficult disease.

BOSTON AFFAIRS.—On and after the 1st day of March next, the rates of fare to be taken by or paid to the owner, driver, or other person having charge of any hackney carriage (except omnibuses,) shall be as follows: that is to say, for carrying one passenger from one place to another within the city proper, 37 1-2 cents; for two or more passengers, 25 cents each, except between the hours of 11 o'clock P. M. and 6 o'clock A. M., when the rate of fare shall be, for one passenger to any part of the city, 50 cents, and for two or more passengers, 37 1-2 cents each; for the conveyance of one passenger to or from East or South Boston, 50 cents, and for the conveyance of two or more passengers to or from said places 37 1-2 cents each; for children between three and twelve years of age, one half of the above sums, and for children under three years of age, when accompanied by a parent or adult, no charge is to be made.

EXCELLENT DENTRIFICE.—Dissolve two ounces of borax in three pints of boiling water, and before it is cold add one tea spoonful of the tincture of myrrh and one table spoonful of the spirits of camphor, and bottle for use. A table spoonful of this mixture mixed with an equal quantity of tepid water, and applied daily with a soft brush, preserves and beautifies the teeth; it extirpates all tartarous adhesion, arrests decay, induces a healthy action of the gums, and makes them look pearly white. The best period to wash the teeth, is before retiring to sleep. Washing the face, hands and feet before retiring to sleep conduces to health and longevity.

"Miss Harris," who represents herself as an agent of Miss Catharine E. Beecher, says the Conn. Courant, has been swindling the inhabitants of Middletown and Portland, by collecting subscriptions in advance, for a new "Magazine." She may visit other towns in the State. The public should be on their guard.

The Auburn Daily Advertiser learns, with deep regret, that Mr. Crocker, Agent of the Christian Ambassador, in that city, a highly esteemed gentleman, has had his mind so much wrought upon by the "spirits," that he is now wild with insanity.

From a statement submitted to Congress by the President, it appears that the total coinage at the U. S. Mint and its branches for 1853, was $64,357,631. The total amount of the coinage since mints were established, in 1793, is $381,797 291.

A complaint is made in London of the effects which the use of impure gas has upon furniture in rooms and especially upon books in a library. Owing to the sulphuric acid contained in the gas, the bindings of books are cracking and tumbling off.

It is rumored in Ohio, that Professor Longfellow has been induced to join the corps of instructors in Antioch College, of which Horace Mann is President. The professor lately resigned his station at Cambridge.

The new Insane Retreat at Taunton, Mass., has been finished. It was built by the State and has cost $150,000. It is spoken of as being a beautiful edifice well fitted for its purposes. Dr. Choate of Ipswich has been appointed Superintendent.

In consequence of the direct and indirect persecutions of Protestants in France, by the ruling authorities it has been determined to make a direct appeal to the Emperor that he will issue a law for the enforcement of religious liberty.

A magnificent Gothic Church, which is intended to be the Cathedral of the body of religionists of whom the late Rev. Edward Irving was the founder, was recently opened in London.

It is estimated that the value of public lands for railroads, asked from this session of Congress, according to the bills introduced or projected, amounts to the enormous sum of $350,000,000.

Hon. Jonathan Phillips has donated $10,000 to Harvard University for the increase of the endowment of the Greek professorship in Harvard College.

George Lippard, the author, died in Philadelphia on Thursday morning, of consumption.

William Pitt Fessenden, Whig, has been elected U. S. Senator for the long term, by the Legislature of Maine.,

A movable iron church, capable, of affording accommodation for a large number of persons, is about to be erected for the use of mariners at Birkenhead, Eng.

It is said that vapor baths are now being successfully applied in Dublin to horses, for influenza, rheumatism, rigors, &c.

During the week before last nearly one thousand bales of hops were imported into London from Belgium, Holland and the United States.

A Quakeress, it is said, attempted to preach an abolition sermon in the Cumberland M. E. Church, at Norfolk, Va., on Sunday night but was stopped by the congregation.

Mr. Thompson of the Glen House, White Mountains, writes to the Portland Advertiser tha the shot on Jan. 31st, near his house two robins, out of a flock of from one to two hundred.

Revivals of religion are in progress in Yorktown, N. Y., Danville, Vt., and in Nashua, South Merrimack, and Lempster, N. H.

The number of Sunday School teachers in Great Britain is over 250,000, who instruct 1,800,000 children.

The subject of a remonstrance to the Nebraska Bill has been referred to the Committee on the Judiciary by both branches of the Massachusetts Legislature.

The petition to Congress against the Nebraska Bill from Worcester, Mass., has been signed by the leading men of all parties.

The Philadelphia police have been uniformed and supplied with fire arms.

The expense of taking the census in 1790 was $44,377. In 1850 it was $1,318,027.

The Buffalo people are moving upon the subject of the establishment of a hospital.

The annual income of the Church of England is upwards of 25,000,000.

It costs half a million dollars a year to keep St. Peter's church, at Rome, in repair.

The value of the public works it is proposed to sell in Pennsylvania is about twenty millions.

A census of Binghampton, N. Y. gives 9094 as the population—an increase of over 4000 since 1850.

MARRIAGES.

In this city, 5th inst., by Rev. Phineas Stowe, Mr. Lemuel S. Colby, of Charlestown, to Mrs. Mary H. Shirley, of Boston; 6th inst., Mr. Joseph M. Shattuck, of San Francisco, to Miss Ann E., only daughter of Capt. John Bowdon, of Boston; 8th inst., Mr. George Bond, of this city, to Miss Martha A. Green, of Chelmsford; 8th inst., Mr. John A. Thompson to Miss Caroline E. Price; 9th inst., Col. Zebulon J. Wiggin to Miss Ann E. Seammon, of Strathum, N. H.

In Charlestown, 26th ult., by Rev. H. Hutchins, Mr. Jasper Stone to Mrs. Hope J. Sims; 31st ult., Mr. Abraham R. S. Wells to Miss Caroline S. Pratt.

In Somerville, 1st inst., by Rev. N. M. Williams, Mr. John T. Wild to Miss Abby L. Fairbanks.

In Roxbury, by Rev. J. S. Shailer, Mr. Frederick H. Flynn to Miss Esther Sanford.

In Newton, by Rev. B. A. Edwards, Mr. James W. Magee to Mrs. Martha M. Bond.

In South Braintree, by Rev. Geo. Daland, Mr. John H. Thayer, of 8, to Miss Phebe M. Pool, of Randolph; Mr. Sylvanus Thayer, Jr., to Miss Caroline C. Gould; Mr. Chester Stone, of 8., to Miss Sophia M. Drake, of Easton.

In Norwich, 2d inst., by Rev. John Greene, Dr. Homer Holland, of Westfield, to Miss Catherine A. Stanton, of N.

In North Middleboro', by Rev. L. Tandy, Mr. Seth Conant, of Bridgewater, to Mrs. Betsey Cushing, of M.; Mr. Wm. H. Rogers, of Rochester, to Miss Eliza J. Savery, of M.

In East Dennis, 9th inst., by Rev. N. Chapman, Capt. Rowland Howes to Miss Harriet N. Chapman, daughter of the officiating clergyman.

DEATHS.

In Dorchester, 10th inst., Roland Franklin, son of Ira and Catherine C. Foster, 9 mos.

In Southbridge, 30th ult., Mr. Ephraim Wheelock, 82. His death was caused by a fall which injured him so much he lived but three days. He was baptized by the late Rev. Geo. Anyell, about forty years since, and united with the Baptist church in S. He died in the triumphs of faith.

In New England Village, 16th ult., Judson, son of S. Gano and Abby M. Benedict, and grandson of Rev. D. Benedict, D. D., of Pawtucket.

In Stockton, California, Nov. 11, Mr. Geo. H. Benedict, youngest son of Rev. D. Benedict, D. D., of Pawtucket, and grandson of the late Dr. Stephen Gano, of Providence, R. I.

In Holyoke, 7th ult., Mrs. SARAH HUMESTON, 90. She lived an humble, devoted and useful Christian, and as a natural consequence, her "end was peace." She was one of the first constituent members of the First Baptist church in Holyoke, formerly West Springfield, which was constituted fifty years ago last October. Only one other of the original number now remains, viz.: the venerable Rev. Thomas Rand, who still "shines as a light in the world."

In Osterville, 29th ult., Mrs. HANNAH ROBBINS, 77. The life and death of the righteous is always a pleasant, as well as a profitable theme of contemplation. To live their life, and die their death, should be the aim of every Christian. Such an one was sister Robbins. Though for many years afflicted with a distressing disease, she failed not in Christian duty or example; ever exclaiming "The Lord is my helper." At the age of forty-two she united with the Baptist church at Osterville, and until the time of her death, was a much esteemed and loved member. The love which whom she so devoutly loved did not forsake her in the dying hour. She expressed a joyful hope, and bade a cheerful farewell to her surrounding children, and fell asleep in Jesus. "Blessed are the dead that die in the Lord."

In Harvard, 2d inst., of congestion of the brain, Mrs. MARY D., wife of Mr. Luther Willard, 55. Mrs. W. was born in Harvard, in 1798, at which place she resided most of the time previous to her marriage in 1821, when she removed to York, Me. She united with the First Baptist church of that city in 1824, with which church she retained her connection until her return to her native town in 1832, where she resided until the morning when, (unexpected to loving friends, who fain would have detained her longer,) the Bridegroom came, and finding her ready, her freed spirit winged its flight to the "mansion prepared for her, in that city whose builder and maker is God." By this sudden event, an aged husband is bereaved of a most affectionate and devoted companion; children of a faithful mother; the church with which she was connected for twenty years, of one of their most exemplary and beloved members, and the community in which she resided of an esteemed friend. Mrs. W. was a woman of superior worth. Possessing a highly cultivated mind, and an uncommonly refined taste, she was an ornament to any circle, but she was most often seen by the couch of the sick or dying, and ministering to the wants of the afflicted, in the dwellings of poverty and wretchedness. The sons and daughters of affliction never applied in vain for sympathy from one whose expansive heart was ever ready to feel for the wants and woes of others. Thus were the fruits of the Spirit which pervaded her whole soul exhibited. Her daily walk admirably exemplified the religion of Jesus. Though the silent tomb contains her mortal remains, and heaven's gate has opened to admit her pure spirit, still she will long live in our memories. "Though dead she yet speaketh." E. C.

In Danbury, N. H., 26th ult., of dropsy, Mrs. DOROTHY G., wife of Mr. Hezekiah Chase, 84. The deceased was a worthy member of the Baptist church in D. Her last words were those of the martyr Stephen, "Lord Jesus, receive my spirit," with the addition in strong confidence—"He will, he will."

Thus has passed to her reward an affectionate companion, a tender mother, and a dearly loved daughter and sister,—in all of which relationships she is mourned by us who are left behind.

In Troy, N. Y., 29th ult., Mrs. LYDIA THOMPSON, wife of Dea. Cyrus Kenney, 52. Mrs. K. was born in Bellingham, Mass., where, at an early age she became pious, and was baptized into the fellowship of the Baptist church, by the pastor, Rev. Abial Fisher. The last twenty-seven years of her life were spent in Troy, and its immediate vicinity. By all who knew her, she was beloved in life, and lamented in death. Her's was a noble, womanly character; and it was her ambition and her constant aim, to fill up with duties the sphere, which divine Providence had assigned her. Home was the scene of her labors; and her duties were the various relations of daughter, wife and mother, she sought to adorn the doctrine of God her Saviour. They who looked upon her countenance in death, read there, as the chief attributes of her character, amiability, equanimity, firmness. Her religion was founded on the Rock, and resting on such a foundation, it rounded up to the character of a child of God. She had a mind to lay hold of, and a heart to appreciate "the great things of His law." His sovereignty, his purposes, his matchless character, his wondrous grace in seeking and saving sinners, were the themes of her meditation and delight, in this, the house of her pilgrimage; and when she rose highest in her devotional, it was on these hallows of thought that her affections ascended. She has now gone up herself to join "the general assembly and church of the first born, whose names are written in heaven."

SPECIAL NOTICES.

THE SIXTY QUARTERLY MEETING of the Barre Association will be held with the Union church at Williamsboro, commencing on Friday, Feb. 17, to continue over the Sabbath.
Vershire, Vt., Feb. 1, 1854. JOHN KYLE, Clerk.

THE PASTORAL-UNION of the Taunton Baptist Association will meet with bro. Lewis, Mansfield, on Tuesday, Feb. 28, at 10 o'clock, A. M. An accepted discourse is to be given by first half of the alphabet, and skeletons of sermons by second half; Sermon for review to be read by bro. Lorimer; Essay by bro. Bronson, on Communion; Review by bro. Newton.
Public worship will be conducted in the afternoon; sermon by bro. Pentland, and in the evening, sermon by bro. Hall.
New Bedford, Feb. 8, 1854. J. GIDDWOOD, Sec.

TREASURERS OF CHURCHES and others, in the State of Massachusetts, who hold in trust funds contributed for the American Baptist Home Mission Society, are requested to forward the same pt the Home Mission rooms, 9 Tremont Row, Boston, or to the Agent's Centre, or to Gould & Lincoln's book store, by Washington street, Boston.
Thirty dollars entitle a person to a certificate of Life Membership, and one hundred dollars constitute a Life Directorship, of the above named Society. The Certificates of Membership are executed and filed in the office of New York, and sent to Gould & Lincoln's book store as above named, where they can usually be obtained within six or eight weeks after the money has been contributed. J. W. PARKHURST,
Newton Centre, Feb. 7, 1854. Agent of the A. B. H. M. Soc.

THE NEXT MINISTERS' MEETING of the Salisbury Association will be held with bro. D. Cummings, at Concord, on Tuesday, 21st inst., at 11 o'clock, A. M. Assignments for the morning: Responsibilities and duties of church members on changing their residence, by bro. Cummings; Nature and mode of baptism, and its consequents to the resurrection? Rev. C. W. Flanders. Nature of the Millennium, Rev. J. B. Damon. Nature of the Judgment, Rev. R. Worth. Nature of the Resurrection, Rev. E. E. Cummings. Sermon for criticism, Rev. N. J. Pinkham. Exposition, Luke 22: 36; Rev. J. H. Thing. Scripture arguments in Capital Punishment, Rev. S. A. Fuller. Exposition, Mark 9: 49, Rev. Cummings. Claims of California and Oregon as fields of Christia- ia on the Rev. Truly's church.
K. S. HALL, Clerk.
Lake Village, N. H., Feb. 4, 1854.

PUBLIC WORSHIP at the TREMONT TEMPLE every Sabbath forenoon and afternoon. *Seats free.* tf

IMPORTANT TO GENTLEMEN.—Gentlemen, you will find at my establishment a very large assortment of NEW GOODS received by the latest arrivals—the finest assortment of goods I have ever had the whole to my disposal.
You will also bear in mind the system adopted at this establishment, not to charge 25 per cent to offset bad debts, but to give that advantage to those who buy for cash. This system certainly is the TRUE ONE, as I receive assurances from new customers every day that they are glad to find a establishment of the kind. It is now to about five years since I commenced the plan as an experiment—it works WELL, *better* than I expected.
Those who favor me with a call in pursuance of this statement are invited to try me once and SEE if these things be TRUE.
ROOMS, 99 WASHINGTON STREET,
45 tf GEORGE N. NICHOLS.

BOSTON MARKET—RETAIL PRICES

PROVISIONS.			SEEDS		
Beef, whole animal, or by the quarter	6 @ 9		Clover, North, ℔ lb	12 @	14
Do. fresh, retail	6 @ 9		Do. Western	12 @	14
Do. corned	6 @ 9		Canary, ℔ bu	60 @	70
Do. corned, retail	6 @ 10		Flaxseed, ℔ bu	2 50 @	2 60
Do. navy, mess	8 00 @ 10 00		Red Top, North, bu	6 00 @	7 00
Hogs, whole	5 @ 6½		Do. Southern	1 25 @	1 50
Pork, fresh, retail	7 @ 10		COAL AND WOOD.		
Do. salt or corned	8 @ 11		Anthracite, tor	9 00 @	9 00
Do. mess	16 00 @ 21 00		Canmel, ℔ chal	20 00 @	00 00
Do. West. clear	15 00 @ 19 00		Newcastle do	15 00 @	00 00
Do. mess	16 50 @ 17 00		Sydney do	14 00 @	15 00
Do. prime	15 00 @ 00 00		Dry Eastern Wood	8 00 @	9 00
Do. feet	6 @ 8		Nova Scotia	7 50 @	8 00
Pigs roast, each	0 00 @ 0 00		Country Oak	6 00 @	8 00
Pigs, sucking, each	0 00 @ 0 00		Shant, &c.	4 00 @	5 00
Turkeys, per lb	11 @ 14		FLOUR AND GRAIN.		
Chickens, "	10 @ 12		Flour, Ohio, bbl	9 75 @	0 00
Geese, "	9 @ 10		Do. Genesee, com	0 00 @	0 00
Calves ℔ lb	8 @ 11		Do. do. extra	1 00 @	11 50
Lambs, ℔ lb	8 @ 10		Do. Southern	0 00 @	0 00
Lamb, per lb	10 @ 12		Corn, West. vel. flat	0 00 @	1 15
Tripe ℔ lb	5 @ 6		Do. do. white flat	1 08 @	00 00
Hams, Boston, ℔	12½ @ 13		Rye, Northern	1 00 @	0 00
Do. Western	11 @ 12		Oats, do	60 @	64
Butter, lump, lb	20 @ 25		Barley, Northern	00 @	00
Do. firkin, 1st qual	20 @ 25		VEGETABLE.		
Do. do. 2d do	14 @ 18		Beans, white, bu	2 00 @	2 50
Do. prime lards	14 @ 16		Carrots, per bu	50 @	0 00
Do. prim' sage	11 @ 12		Rhubarb, ℔ lb	0 @	00
Do. four-mest	0 @ 0		Asparagus, ℔ bunch	0 @	00
Lard, North, ℔ lb	11 @ 12		Huckbers, ℔ bunch	0 @	00
Do. West	11 @ 12		Peas, ℔ peck	00 @	00
Eggs, fresh, ℔ doz	0 @ 28		Pickles ℔ gal	75 @	87
HAY.			Squash	3 @	4
Country, ℔ 100 lb	1 20 @ 1 25		Do. marrow ℔ lb	0 @	00
Eastern	0 00 @ 0 00		Carrots ℔ bush	80 @	0 00
Eastern bale	0 00 @ 0 00		Onions ℔ peck	20 @	25
Salt do	00 @ 00		Onions ℔ bbl	2 00 @	2 50
Straw, 100 lb	75 @ 85		Potatoes ℔ bbl	2 00 @	2 50
FRUIT.			Do. ℔ peck	37 @	50
Apples, dried, ℔ lb	5 @ 7		Potatoes, pk	0 @	00
Do. green	0 50 @ 3 50		Turnips ℔ bush	50 @	00
Do. ℔ peck	50 @ 75		Cabbages, ℔ head	6 @	00
Pears, winter, peck	00 @ 00		Cauliflowers	00 @	00
Chestnuts ℔ bu	0 00 @ 0 00		Tomatoes, ℔ peck	00 @	00
Figs, ℔ lb	00 @ 00		Tomatoes, ℔ peck	00 @	00

CAMBRIDGE CATTLE MARKET.

WEDNESDAY, Feb. 9, 1854.

At market, 721 Cattle,—about 700 pair of Working Oxen, consisting of Working Oxen, Cows and Calves, yearlings, two and three years old.
Prices—Market Beef—Extra, $8 per cwt.; first quality, 7½; second quality, $6 3 4 @ 7; third quality, $5 3-4; ordinary, $5 3-4 @ 6.
Hides, $6½ @ 6¾ per cwt. Tallow, $8½ @ 9. Pelts $1 87 @ $4½.
Calf skins 12c. per lb.
Veal Calves—$5 @ 8.
Barreling Cattle—$3 3 4 @ 4½.
Store Cattle—Yearlings—No sales.
Cows and Calves—$31 36, 37, 42, 45, 48, 50, 58 @ 72.
Two yearsold.—$24, 27, 31, 34, 39, 41 @ 50.
Three years old—$27, 30, 34, 36, 39, 44, 61 @ 72.
Sheep and Lambs—2125 at market Price—Extra, $8½, 6, 7, 8 @ 8. Fat lot, $7 3 4, 3, 3 1 8, 3½, 3 3-4, 4 @ 4½.
Swine—None.

BRIGHTON CATTLE MARKET.

THURSDAY, Feb. 9, 1854.

At Market 9 0 Beef Cattle, no stores, 15 pairs of Working Oxen, 40 Cows and Calves, 2500 Sheep and Lambs, 500 Swine.
Prices—Beef Cattle—Extra, $8; first quality, 7½; second do., $6½ @ 6 75; third do., $6 25; ordinary $5 75 @ 6.
Working Oxen—Sales at $70, 80, 85 @ 90.
Cows and Calves—$25, 34, 38 @ 45.
Sheep and Lambs—$2 25 at lot $7. 2 50, 2

THE FAMILY CIRCLE.

For the Watchman and Reflector.

THE WRONG FOUNDATION.

JAMES TYLER was a youth of about eighteen. He had lived carelessly, thinking only of this world; but having been induced to attend church, he was interested, continued to attend, began to fancy himself a Christian, and wondered that every one else did not become Christians too.

At this time the following conversation occurred between him and a City Missionary.

Missionary. What leads you, James, to think you are a Christian?

James. I calculate now to do what is right, and to avoid sins I have before indulged in; and besides, I feel very happy.

Miss. But do you think your past sins are pardoned?

James. I don't know that they are, but I hope they will be, as I am now doing right.

Miss. Suppose you were to go the store and obtain goods on credit, and were to repeat this for a number of days till you had a large account against you. Suppose you were then to say to the merchant, I do not intend to to get any further into debt, but will pay you for all I have of you in future. Would that clear off your debt?

James. Why no.

Miss. Neither will your doing right now, remove the guilt of your past sins from you. But you do not always do right now.

James. I do not think I do much amiss.

Miss. Yes, you are doing much that is wrong now, for you do not love God with all your heart as he justly requires of you. And when you do right, it is from a wrong motive, it is as you say, merely to secure happiness to yourself, instead of glory to God, while you do not appear to have any right views of your condition in the sight of God.

James. Why, I have not been so bad as many others. I have not done much that is wrong.

Miss. Yes, my dear friend, you have done much that is wrong. Look at the claims of God, and his goodness and mercy to you; look also at the character of his commands; and remember that all your life you have been living in careless neglect of his will, and choosing your own way. Remember too, that God is just and will punish the guilty, and that unless you repent and obtain pardon through Jesus Christ, you must perish.

James. But if I were to think as you say, I should be miserable.

Miss. My dear lad, I have no wish to make you miserable, but I do wish to destroy your false peace, lest it lead to your ruin. Search the Scriptures, be willing to learn your own character there. Pray that the Holy Spirit may instruct and lead you into all truth; and ceasing to depend on yourself, go at once to God, and ask him through Jesus Christ to pardon your sins and make you a new creature. Thus you may become truly happy, and really safe. H.

For the Watchman and Reflector.

THE NEST IN THE ROCK.

The storm-wind is sweeping across the dark waters,
Heavy and deep-toned, the thunder rolls by,
And the heart of the mariner fails, as earth's daughters,
Whose spirit faints in them, when danger is nigh.
Nor causeless that pallor, for strong though his form,
A stronger than he, is riding the storm.
The Friend of the faithful—he feels him to be,
The Judge of the sinner—that sinner is he.

But near his tossed bark, where the wild billows roar,
In a cleft of the rock, by that sea-beaten shore,
A frail, tiny bird has made her soft nest,
And there watches the storm, with an unruffled breast.

And thus, though the strongest of earth may well fear,
When a mightier goes forth on his conquering car,
Yet the frailest, the poorest, the weakest may flee,
And hide in that Rock, which was riven for me.

There safe from all evil, his spirit may rest,
Though fearful the tempest, still calm is his breast;
The fate of the wicked, with awe he may see,
Yet he trusts in the Rock that is higher than he.

S. A. J.

THE STOLEN HIDES.

WILLIAM SAVERY, an eminent preacher among the Quakers, was a tanner by trade, and well known by all as "one who walked humbly with his God." One night a quantity of hides was stolen from his tannery, and he had reason to believe the thief was a quarrelsome, drunken neighbor, whom I shall call John Smith. The next week the following advertisement appeared in the country newspaper:

"Whoever stole a quantity of hides on the fifth of the present month, that the owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind."

This singular advertisement attracted considerable attention; but the culprit alone knew who had the kind offer. When he read it, his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family were about retiring to rest, they heard a timid knock; and when the door was opened, there stood John Smith, with a load of hides on his shoulder. Without looking up, he said, "I have brought these back, Mr. Savery, where shall I put them?" "Wait till I can get a lantern, and I will go to the barn with thee," he replied; "then perhaps thou wilt come in, and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said, "Neighbor Smith, I thought some hot supper would be good for thee." He turned his back toward her, and did not speak. After leaning against the fire place in silence a few moments, he said, in a choked voice, "It is the first time I ever stole anything, and I have felt very bad about it. I am sure I didn't once think I should ever come to what I am. But I took to drinking, and then to quarreling. Since I began to go down hill, everybody gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly, and my children are starving. You have sent them many a meal; God bless you; and yet I stole the hides. But I tell you the truth, when I say it is the first time I was ever a thief."

"Let it be the last, my friend," replied William Savery. "The secret still remains between ourselves. Thou art still young, and it is in thy power to make up for the lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee to-morrow, on good wages. The little boy can pick up stones. But eat a bit now, and drink some hot coffee. Perhaps it will keep thee from craving anything stronger to-night. Doubtless thou wilt find it hard to abstain at first; but keep up a brave heart, for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will always give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table, and wept like a child. After a while he ate and drank, and his host parted with him for the night, with the friendly words, "Try to do well, John, and then will always find a friend in me." He entered into his employ the next day, and remained with him many years, a sober, honest and faithful man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story to prove that evil might be overcome with good.

A REMARKABLE STORY.

ONE night while Sir Evan Napean was under secretary to the home department, he felt the most unaccountable wakefulness that could be imagined; he was in perfect health, had dined early, and had nothing whatever on his mind to keep him awake. Still he found sleep impossible, and from eleven till two he never closed an eye. At length weary of this struggle, and as the twilight was breaking (it was summer,) he determined to try what would be the effect of a walk in the park. There was nothing but the sleepy sentinels. But in this walk, happening to pass the office several times, he thought of letting himself in with his key, though without any particular object. The book of entries of the day before still lay on the table, and through listlessness he opened it. The first things he saw applied him. "A reprieve to be sent to New York for the corners order-ed for execution." The execution had been appointed for the next day. It struck him that he had received no return to his order to send the reprieve. He searched the "minutes" he could not find it there. In alarm, he went to the house of the chief clerk, who lived in Downing street, knocked him up,—it was just three,—and asked him if he knew anything about the reprieve being sent. In great alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "recollect yourself, it must have been sent. The chief clerk said that he now recollected he had sent it to the clerk of the Crown, whose business it was to forward it to York. "Good!" said Sir Evan, but have you his receipt and certificate that it is gone?" "No." "Then come with me to his house; we must find him, it is so early."

It was now four, and the Clerk of the Crown lived in Chancery-lane. There was no hackney coach to be seen, and they almost ran. They were just in time. The Clerk of the Crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astounded at the visit of the Under Secretary of State at such an hour, he was still more so at his business. "Heavens!" cried he, "the reprieve is locked up in my desk!" It was brought. Sir Evan sent to the post office for the truest and fleetest express. The reprieve reached York the next morning, just at the moment when the unhappy men were ascending the cart.

MISCELLANEOUS.

THE ELOQUENCE OF HON. GERRIT SMITH.

THE source of the power of an orator over his auditors is a thing that has never been described. The presence of the orator can alone reveal it.—His language may be written down and printed, word for word as he delivers it, and yet fail to impress the reader with more than ordinary emotions; but we can only attempt to describe the looks, the gestures, the tones, and the modulations, of the speaker.

When Gerrit Smith arose to address the House in an impromptu manner, a few days ago, after Messrs. Smith, of Alabama, and Smith, of Virginia, had occupied the attention of that body, a member remarked very audibly, that "the Smith family appeared to have possession of the Hall!" In a few moments, however that gentleman, as did almost every individual present, leaned forward, profoundly attentive, to catch every word that should fall from the lips of the speaker. Along the aisles there were many who paused and stood still to listen. We looked around to observe the aspect of the House, and could nowhere detect an instance of inattention. Whence was the charm? Our readers have perused the words of the speaker. They were beautifully simple and appropriate; but the occasion did not permit the utterance of vehement or impassioned language. The remarkable effect produced would not have been witnessed, if any other orator had uttered these words. It has been said that it proceeded from the peculiar voice of Mr. Smith, which described by a writer as "equal to that of Henry Clay." We were familiar with the tones of Mr. Clay's voice, and have often been enraptured with its effect; but, in our opinion, it was by no means so uniformly good as that of Mr. Smith. We have never heard a voice so pleasing, so impressive, and so unaffected. The elder Vandenhoff, in the zenith of his powers—a noble and stately tragedian that he was—possessed a voice the musical richness and depth of which recur to us as we listen to Mr. Smith; but it was artistic; the practiced elocutionist could not fail to detect the agency of art in the formation of that voice. Mr. Smith on the contrary, speaks without effort.—The muscles of his throat are not strained, and no words are "mouthed," as Hamlet expresses it.

In the days of his childhood, the writer frequented on the Sabbath a large old church, in which there was a majestic organ, and many a time was he the involuntary but delighted captive of the influence of that instrument, the tones of which were so deep and perfect, as their tremor rolled along the vaulted dome and woke an echo in each arch and angle in the edifice. The voice of Mr. Smith now produces a similar influence upon him.

But it is not alone the voice. Not more distinct and impressive are its tones than is the inspiration produced by the appearance of the speaker. Fifty odd years probably have passed over, without bending his tall energetic form.—His features are strongly marked with the impress of an active mind and an independent and elevated character. Upon them, especially when speaking, rests the pleasing and subduing influence of a benevolence, the genuineness of which no beholder can for a moment doubt. This, if which no beholder can for a moment doubt. This, if we may be permitted to judge, is the most effective point in his eloquence. His intellectual power and the attributes of the heart that are mirrored upon the features of the face demand our respect and our sympathy.

In proof of this truth, the noble and manly response of the Hon. Mr. Preston, of Kentucky, may be instanced; as also the effects of the brief speech to which we have already alluded, when, having given utterance to sentiments so diametrically opposed to those entertained by a vast majority of the people of the South and their representatives, Mr. Smith was approached by a member from Alabama, and by other gentlemen, who pressed towards him, and ardently clasped his hands in acknowledgement of the impression his eloquence had made upon them.—*National Era.*

AMIABILITY WITHOUT GODLINESS.

LET us beware, then how we entertain the hope of acceptance before God, either for ourselves or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to act up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. "These things ought to have been done," we would say to one of this estimable class, "and not to have left the other undone."—*Moore's Cambridge University Sermons.*

TEA AND COFFEE.

A SERIES of articles, entitled "The Narcotics we indulge in," have lately appeared in Blackwood's Magazine. They have been distinguished for great fairness and thorough knowledge of the articles discussed, and have attracted no little attention among intelligent persons. Having been concluded in the December number, they have been followed, in that for January, by a paper on "The Beverages we indulge in," which mentions some interesting facts respecting tea and coffee, not generally known.

It must strike even the most careless mind as curious that these beverages should have come into such general use for one common purpose, though originating in different parts of the globe, and though so totally opposite in appearance and character in their original condition. But when it comes to be known, through the analyzing processes of the chemist, that both tea and coffee, as infused beverages, contain substantially the same things, the astonishment increases. It is naturally asked how the rude nations, among whom these drinks first arose, discovered the chemical qualities of tea and coffee. The answer has never yet been made, and probably never will. We must, therefore, content ourselves with the fact itself.

The fact is undeniable.

In these particulars, tea and coffee strikingly resemble each other. They are nearly all void of smell and taste in their natural state, and only acquire their peculiar flavor, or aroma, from *a volatile oil* produced in them during the processes of drying the leaf or roasting the berry. They each contain a peculiar, slightly bitter principle, very rich in nitrogen, which is called *theine*, and which has the property of lessening the natural wear and tear of the human body, and thus saving food to a certain extent. They all likewise hold in solution *tartaric acid*, the action of which on the system is not completely understood. In addition to these three substances, a considerable portion of gluten is contained in both tea and coffee; but owing to the leaves in one case not being drunk, nor the grounds in the other, this is wasted. In tea, the *volatile oil* evaporates with age, so that the older the tea is, the less intoxicating. To this *volatile oil* is owing the paralysis, which frequently attacks persons who have been, for several years, engaged in packing and unpacking teas. But on the contrary, the *theine* in coffee increases with the age of the berry. This substance, if taken in excess, accelerates the pulse, makes the heart beat quicker, produces trembling, excites the imagination, and predisposes to visions.

Coffee resembles tea in the effect which it produces, because it also contains *theine, tartaric acid* and *volatile oil*. In coffee, however, they are combined in different proportions, and hence the reason why many persons prefer it as a beverage. The best coffee grows on the driest soils. Yet the worst coffee, if kept ten or fourteen years, will acquire the flavor of the finest Mocha. The principal art in preparing coffee lies in roasting, for in this process it is that its peculiar aroma is produced. The heat should never be greater than is sufficient to impart to the berry a light brown color; for, if carried beyond this point, a disagreeable secondary smell mingles with the aroma. By the fashionable process of drinking coffee, that is without the *grounds*, a good deal of nutritious matter is wasted. A more uniformly strong, as well as agreeable infusion, it is thought, might be obtained by mixing a little soda with it; about forty grains of dry, or twice as much of crystallized carbonate of soda, to the pound of coffee, is the quantity recommended by Blackwood. Many of the Oriental nations drink the *grounds* invariably. Not less than a hundred millions of the human race drink coffee, it is computed, as a daily beverage. In France, Germany, Sweden, Turkey, and a large portion of the United States, it is used by almost everybody, just as tea is in England, Holland, Russia, and China.

Tea and coffee become more indispensible as nations advance in intellectual activity. Whether this is a cause or effect, is not yet demonstrable, though the writer in Blackwood inclines to consider it the former. Perhaps the extraordinary popularity of these beverages, however, among the moderns, arises principally from the extension of commerce, and the consequent cheapness of tea and coffee. Experience teaches people that tea and coffee, used moderately, prevent the waste of the tissues, afford positive happiness, and increase the nervous activity, enabling men, as the writer in question forcibly remarks, "to show more blood and spirit in the face of difficulties."

With some persons, indeed, these beverages do not agree. But to the great mass of mankind, they are almost indispensable. "Besides the mere brick-work and marble, so to speak," says Blackwood, "by which the human body is built up and sustained, there are rarer forms of matter, it now appears, on which the life of the body and the comfort of animal existence most essentially depend." An important truth, and the one which really lies at the bottom of what has been called "the natural craving of mankind for stimulant." Perhaps, when truly broad views on this important subject come to prevail, it will be admitted everywhere that distilled liquors, if not wines, *always* have too much of this stimulating quality for the health of the body and mind, but that tea and coffee when judiciously used, possess about the proper quantity.—*Phila. Bul.*

PARISIAN SKETCH.

A FRIEND living in the Faubourg du Temple, went out at a late hour of a winter evening to take a pistol without lock to the gunsmith's.

Turning the corner of the canal, he was stopped by a man of ferocious aspect who demanded his life or his purse. It is related that Ordry escaped, when placed in a similar predicament, by a pun; our friend adopted the readier plan of taking his pistol from his pocket and placing it on the highwayman's breast.

"Follow me to the next guard-house, or I'll pull the trigger!" he exclaimed.

As it was dark, and the robber did not perceive that he was threatened by an imaginary lock. He has recourse to the supplications usual in such cases.

"Sir, do not ruin me!"

"It is to save you, on the contrary, that I lead you to the guard-house."

"I am the father of three children."

"I have six."

"I have a wife who depends upon me for support."

"And so have I."

"Indeed, I am not in reality a wicked man."

"Neither am I. Come, it is late, and rather cold by the water side. March, or I shall fire."

The robber was obliged to follow our friend to the guard-house. They arrived just as a patrol came in. Our friend related his history. The robber was examined, and discovered to be an escaped convict, of whom the police had been for a long time in search. Our friend was duly congratulated upon his presence of mind, and the energy which had been displayed.

"But," added the officer in command, "I regret to say, I shall be under the necessity of bringing an action against you."

"Why so?"

"Because it appears from your own avowal, that you carry arms upon your person, without the authority to do so."

Our friend then exhibited his pistol, and showed to the officer, that without a cock, it was no arm at all.

"Not so," said the officer; a pistol is always a pistol. I must put your name on the charge sheet."

The robber, turning to our friend, said to him:

"Sir you have deceived me. May what happens to you now teach you that bad faith and lies always receive, sooner or later, their punishment."

A LITTLE WITH GOD'S BLESSING GOES FAR.

IT was a good saying of that poor woman, in the book of Martyrs, who being threatened to have but a little bread at one day, and a little water on the next; replied, if you take away my meat, God, I hope, will take away my hunger; if God give but a little, he can make that little serve the turn, and then enough is as good as a feast. Well, then, is thy provision small? thy appetite shall be less. Is there but a little meal in the barrel, a little oil in the cruse? God will make it hold out. Is that little coarse, and none of the finest? Brown bread and the gospel, (said Mr. Greenham,) is good cheer, and indeed, brown bread, and the blessing of God, is a rich banquet. It is not the greatness and daintiness of the fare, nor the clothing in soft raiment, but God's good blessing that doth nourish and strengthen the body of men.

AGRICULTURAL.

SOILING ANIMALS.

THE term soiling, seems to be a misnomer; it means, as now used, the feeding of cattle in the stable with fresh grass cut daily for their use. It would seem from the derivation of the term, that turning out the animals to crop their food from the soil, would be a more congenial term,—but it has been otherwise appropriated, has become technical, and so it must be used.

It has been incontestibly shown, that by the proper cultivation of the root crops, as much nutriment for animal subsistence can be obtained from one acre, as from the average product from fifteen acres of grass; and it would seem from the practice of *soiling*, now in extensive use in Europe and more or less practiced in this country, that results and profits still more extraordinary are produced by this process. Rye grass is mostly preferred in the old country, which does not seem to succeed well in our climate of hot suns and arid atmosphere; but it is held that our clovers, which recover quick after clipping and from their long tap roots withstand the drouth, with a sprinkling of timothy, or some nutricious grass, produces a better article for that purpose than any of the English grasses. Indian corn, sown broad-cast on a clean lay, or in narrow drills, has been used with great success.

Some of the reports of the results in soiling would not claim credibility in this country, did we not take into consideration the process followed of dressing with liquid manure; as it is self-evident that without some thorough and powerful feeding of the soil it would soon lose its capability of producing and become barren.

Animals turned into fresh pastures, destroy by bruising with the tread of their feet, as much as they eat. Tender herbage, and particularly clover, soon ferments and decomposes after being bruised, and is distasteful to the palates of cattle, which is one of the losses saved by soiling over promiscuous pasturage.

There appears to be no objection on the score of the health of animals, when kept in stalls for years, cows give more milk and of a richer consistency. It obviates fencing and saves a much greater quantity of manures and of a better quality, as it can be kept under cover, or in large piles. Soiling animals requires more labor, but not of a costly kind, as boys and old persons can perform all the duties required.

In very stony hilly land, this process would not be applicable; but on good gravelly or loamy soils, in pursuance of the Hon. Josiah Quincy, of Mass., that which would be considered a very small pasture field for her to clip.

Mr. Kennedy, of Ayrshire, Scotland, kept last year 220 oxen, 460 sheep, 50 horses, and 150 store pigs, on 90 acres of rye grass. The year before, he fed on the same food, sheep at the rate of 56 head per acre for four months. They had a daily quantity of steamed food, what or how much is not stated but they fattened rapidly, and he estimates, after a long experience, that by this process, at least four times as many animals can be sustained, and in better order, on the same land, as in the usual manner of field pasturing.

While land is as cheap, and individual farms as large as they now are, this process will not probably extensively prevail; but about those days that emigration is exhausted, (and that is a remote contingency,) and when public improvements gets the rot on sumers turn preducers, this course may be as common as turning cattle into the highway, or bush pastures are at present.—*Rural New Yorker*

GUANO ON POTATOES.

GOOD Peruvian guano is one of the best known manures for wheat, always increasing the yield. Wheat, however, generally does not command price enough to make the application profitable. The comparative price of potatoes is usually much higher than wheat, and hence it is probable if guano will benefit the potato, its use would be profitable. To test this point, H. C. Ives, Esq., of this city, made the following experiment. He planted four acres of potatoes, two acres 600 pounds of Peruvian guano were sown broadcast, previous to drawing out the furrows for planting.

As soon as the plants were visible, the guanoed ones exhibited a richer, darker hue than the others, and continued to grow better throughout the summer.

The potatoes were dug the last week in October, and accurately measured. On the unguanoed two acres there were 238 bushels, making a difference of 86 bushels per acre. The guanoed potatoes are much the largest, with scarcely a small one among them. The guano cost in New York 2 1-2 cents per pound; freight, breaking the lumps, sifting and sowing it, would make its cost on the land 3 cents per pound, or $9 per acre. For this $9, eighty-six bushels of potatoes were obtained.

On another part of the farm Mr. Ives made another experiment to ascertain which was the best mode of applying the guano. The potatoes were planted in hills; one part had the guano sown broadcast, as in the first case; on the other, the guano was applied in the hill, placing the guano immediately over the potato, separating them with a little soil, as it is known that immediate contact is injurious to the set. The potatoes with guano in the hill *were much better than where it was sown broadcast.* Four rows left unguanoed were not more than half as good as where guano was applied.—*Moore's Rural New-Yorker.*

HINTS TO FARMERS.

TOADS are the best protection of cabbage against lice.

Plants, when drooping, are revived by a few grains of camphor.

Pears are generally improved by grafting on the mountain ash.

Sulphur is valuable in preserving grapes, &c., from insects.

Lard never spoils in warm weather, if it is cooked enough in frying out.

In feeding with corn, sixty pounds ground, goes as far as one hundred pounds in the kernel.

Corn meal should never be ground very fine, it injures the richness of it.

Turnips of small size have double the nutritious matter that large ones have.

Ruta Baga is the only root that increases in nutritious qualities as it increases in size.

Sweet olive oil is a certain cure for the bite of a rattlesnake. Apply it internally and externally.

Rats and other vermin are kept away from grain, by a sprinkling of garlic when packing the sheaves.

Money skillfully expended in drying land by draining or otherwise, will be returned with ample interest.

To cure scratches on a horse, wash the legs with warm soap suds, and then with beef brine. Two applications will cure in the worst case.

Timber, when cut in the spring, and exposed to the weather with the bark on, decays much sooner than if cut in the fall.

Experiments show apples to be equal to potatoes to improve hogs, and decidedly preferable for feeding cattle.

Wild onions may be destroyed by cultivating corn, ploughing, and leaving the field in its ploughed state all the winter.

THE value of bones in almost any form, as a manure for field or garden, should induce farmers to save them for this purpose. In the winter, especially, large quantities might be gathered, to be broken in spring and mixed with compost, or applied directly to the soil. For pear trees—for grass lands, for most kinds of garden vegetables—nothing better can be found. Then save the old bones, and though you fail in making "improved superphosphate you will not fail in benefiting your land and increasing its productiveness by the application.

PEIRCE ACADEMY,
MIDDLEBORO', MASS.
THE Spring Quarter will commence Monday, Feb. 27, (Summer, June 5,) with a full corps of Teachers.
For further information apply to
J. W. P. JENKS, A. M., Principal.
6—intf

FOR SALE.
THE elegant dwelling, owned and occupied by Rev. J. Aldrich, in the beautiful and flourishing village of Central Middleboro', is now built by him between two and three years since; has eleven finished rooms, of every desirable convenience, together with a half an acre of land, on a part of which is an ample orchard, within four minutes' walk of the principal stores, best office, public school house. Added to all these conditions. For a genteel family, the location could scarcely be selected. This property is offered on reasonable terms, and possession if it, if desired, given on the first of April next.
For further particulars, inquire at this office, or on the premises.
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PRISCILLA,
OR
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BY REV. JOSEPH BANVARD, author of Banvard's "Historical Series," "Library Series," "Sabbath School Books," &c. &c.
This is a very interesting book, giving a vivid portraiture of the persecutions experienced by the Puritans in England, the ecclesiastical administration of Archbishop Laud, and of the Puritan persecutions of the Baptists in New England.
It also presents, in a colloquial style, the doctrine and ordinance of BAPTISM.
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